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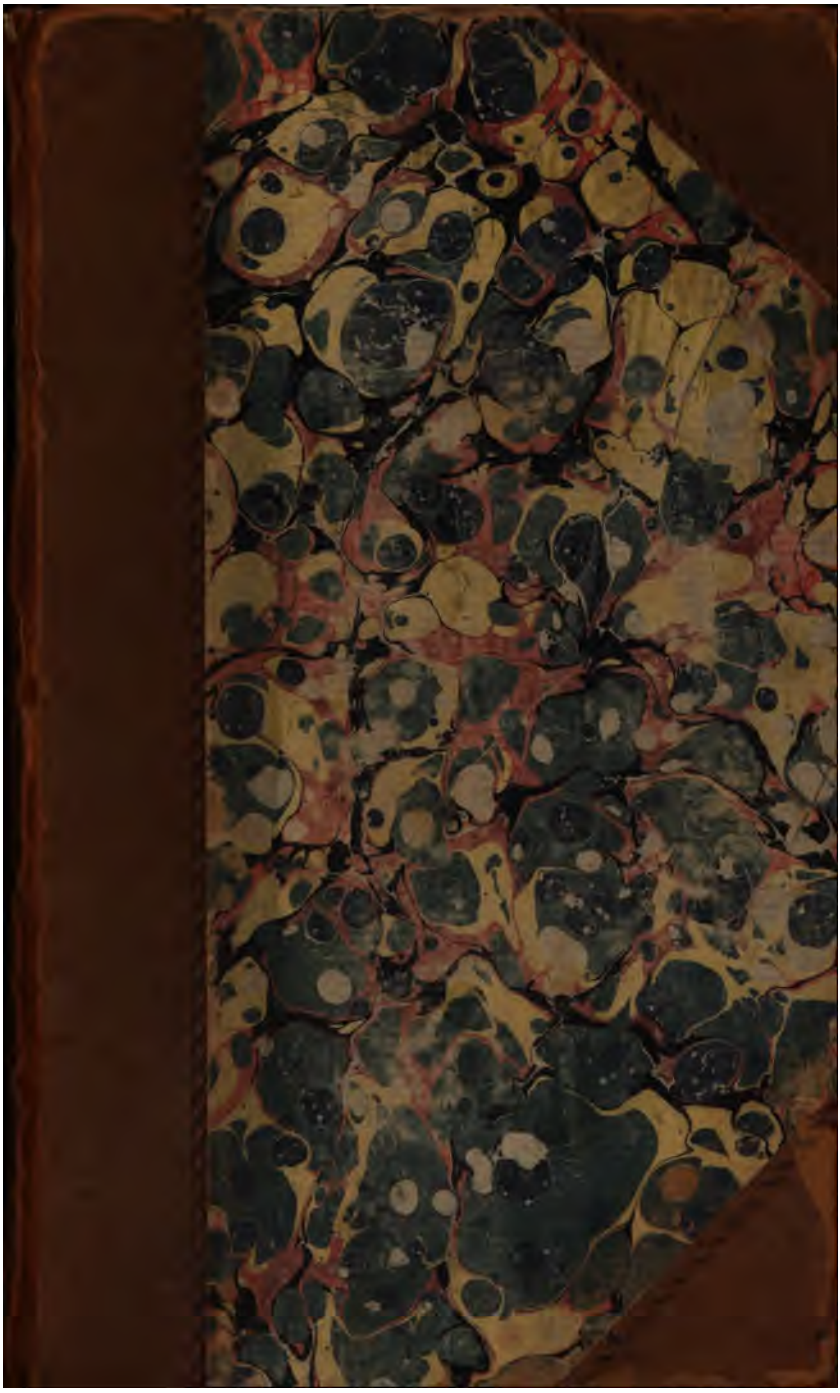

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MEMOIR

OF THE LIFE OF THE

RIGHT REV. REGINALD HEBER, D.D.,

LORD BISHOP OF CALCUTTA.

BY

THE REV. GEORGE BONNER, LL.B.

MINISTER OF ST. JAMES'S CHURCH, CHELTENHAM.

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PREFACE.

No popular Memoir of the late Bishop of Calcutta has yet been submitted to the public. "The Life of Reginald Heber, by his Widow," is, as has been truly observed by a reviewer, "of such a size and structure, as to form a rather unreasonable attempt on the pockets and patience of the public." It is hoped that the following compilation, by one who well knew and deeply venerated the subject of it, may prove generally acceptable.

A considerable portion of the present Memoir was written for, and originally appeared in, the Annual Obituary for the year 1827.

MEMOIR.

THE loss of few, if any, individuals of modern times has occasioned so general and affecting an interest as that of the subject of our present memoir. The peculiar features of his character, the extent of his acquirements, and the elevated station he was ultimately called upon to fill, conspired to win the hearts of all who had the happiness to know him, to render him the pride of the University of which he was a distinguished ornament, and the hope of the Indian Church. He was the son of the Rev. Reginald Heber, lord of the manors and patron of the rectories, of Marton in Yorkshire and of Hodnet in the county of Salop, and of Mary, daughter of Cuthbert Allanson, D.D. He was born on the 21st of April, 1783, at Malpas, in the county of Chester, a living held

at that time by his father. Of the family of Heber, Dr. Whitaker gives some account in his "History and Antiquities of Craven." Their rise into their present consequence as lords of the manor, and ecclesiastical patrons of of Marton, is thus described:—

"Marton gave name to a race of mesne lords, who flourished here, though under great changes of fortune, till the beginning of James the First's time. Upon the ruin of the Martons arose the Hayber, so called, undoubtedly, from a place in the neighbourhood, named Hayber or Hayberg."

To a description of the "Parish of Marton," Dr. Whitaker has annexed a genealogical table, tracing, from the earliest record down to the subject of this memoir, the family of "Heber, of Marton and Stainton, in the county of York, and of Hodnet, in the county of Salop." In this table we find "Reginald Heber, A.M., of West Marton Hall," first "Rector of Chelsea," afterwards "Co-Rector of Malpas, in Cheshire. He had, in 1766, on the death of an elder brother, succeeded to the manorial rights and ecclesiastical patronage, and to the occupation of the family mansion, and rectory of Hodnet.

Of the Rev. Reginald Heber, his friend, the Rev. Ralph Churton, communicated some information to the 74th volume (p. 470) of the Gentleman's Magazine. "He was born at Marton, in 1728, and became Fellow of Brazen-nose College, Oxford. He does not appear to have written any thing except an 'Elegy among the Tombs, at Westminster Abbey,' which first appeared in Pearch's Collection; and among the Oxford poems, 'Verses to George III. on his accession.' This learned and amiable clergyman died in his 76th year, at his rectory of Malpas, January 10, 1804, soon after his return from Oxford, where he heard his second son, the subject of this memoir, recite, in the theatre of that university, his poem on 'Palestine.'"

From his childhood Reginald gave promise of those Christian graces, with which he was subsequently so richly endowed, and of those talents which eventually set him high among the literary characters of his day. Of the former we will adduce one or two instances. When only three years of age, travelling with his parents in a very stormy day, across the mountainous country between Ripon and Craven, his mother was much alarmed, and proposed to

leave the carriage and walk. Reginald, sitting on her knee, said, "Do not be afraid, mamma, God will take care of us." In the following year he had an attack of dangerous illness, during which, his patience was so remarkable, that on his father asking the physician whether there was any hope of saving his life, Dr. Currie answered, "If he were not the most tractable child I ever saw, there would be none; but I think he will recover."* Of the latter we shall only say, that at five years of age he read with fluency, and was remarkable for the avidity with which he perused the pages of sacred history, and for the powers of his memory. The Bible was at this period his favourite book, whether from that spirit of early piety, of which we hear so much more frequently than we see it; or whether (which is more probable) from the beautiful pictures of primitive manners which the historical parts of Holy Writ display, and which are singularly attractive to a child. However it was, this first application of his powers laid the foundation of that masterly knowledge of Scripture which he afterwards attained, and to the perfecting of which almost all his future reading was made directly or indirectly to con-

* Life of Bishop Heber, by his Widow, vol. I. p. 3.

tribute. His mind, always inquisitive and observant, appears too to have been constantly on the stretch for information of every kind. His memory from his very infancy was singularly retentive; and, as the compiler has heard him declare in mature life, he was not aware that he had forgotten any thing that it was of importance to remember, whether in his studies or his observations. He acquired the rudiments of classical learning from his father. In his seventh year he was placed at the grammar school of Whitchurch, in the county of Salop, and in 1796 was placed under Mr. Bristow, a gentleman who took pupils near town, and from whose care and instructions he was removed in the year 1809, when he was admitted of Brazen-nose College, Oxford. He came to the university not an accurate Greek or Latin scholar; but with a very extensive range of information, and an insatiable thirst after knowledge. His mind was of that superior class, that could attain whatever its powers were applied to. As, for instance, he knew very little of the art of writing Latin verses; yet, as this was the only mode of distinguishing himself, in his first year at college, he applied his mind to Latin hexameters, and in his first attempt, in

1802, obtained the university prize; the subject, "Carmen Seculare," a poem on the commencement of the new century.

He subsequently directed his attention to English poetry, which he composed at first with difficulty. In 1803, the subject given by the University for English verse was "Palestine." Upon this theme he wrote, and, as is well known, with signal success. Never did a prize-poem excite so general a sensation. It was not recited in the theatre, rewarded with the medal, printed for the benefit of admiring friends, and forthwith forgotten, which is the ordinary fate of such productions; but it was read by all, by many committed to memory, and it has since been set to music by an eminent professor,* and translated into many different languages; and if any thing could have spoiled the beautiful simplicity of mind of its youthful, we may almost say its boyish, author, it was the favour and caresses which were now universally showered upon him. But that humility which is not more surely attendant upon Christian perfection than upon early genius, was his guardian at this crisis of his life, which to most youths of nineteen would have been one of dangers.

* Dr. Crotch.

The effect of the recitation of "Palestine" in the theatre is thus related by a contemporary:—"None who heard Reginald Heber recite his "Palestine" in that magnificent theatre will ever forget his appearance—so interesting and impressive. His recitation was like that of all poets whom we have heard recite, altogether untrammelled by the critical laws of elocution, which were not set at defiance, but either by the poet unknown or forgotten; and there was a charm in his somewhat melancholy voice, that occasionally faltered, less from a feeling of the solemnity and even grandeur of the scene, of which he was himself the conspicuous object—though that feeling did suffuse his pale, ingenuous, and animated countenance —than from the deep-felt sanctity of his subject, comprehending the most awful mysteries of God's revelations to man. As his voice grew bolder and more sonorous in the hush, the audience felt that this was not the mere display of the skill and ingenuity of a clever youth, the accidental triumph of an accomplished versifier over his compeers, in the dexterity of scholarship, which is all that can generally be truly said of such exhibitions—but that here was a poet indeed, not only of bright promise, but

of high achievement — one whose name was already written in the roll of immortals. And that feeling, whatever might have been the share of the boundless enthusiasm with which the poem was listened to, attributable to the influence of the '*genius loci*,' has been since sanctioned by the judgment of the world, that has placed 'Palestine' at the very head of the poetry on divine subjects of this age. It is now incorporated for ever with the poetry of England."*

In the following year the subject of our memoir lost his excellent and venerable father. He was deeply affected by this bereavement, and, in a letter to his friend Mr. Thornton, expresses his trust that he might never forget the conversations the dying parent held with his children.

On his return to the university, or about this period, Reginald applied himself to mathematics, in which he made considerable progress. But classical studies were more to his taste. In the higher classics, Pindar and Aristophanes, he construed with the spirit of a poet; and few understood them so well. His range over classic ground was at last very extensive; but he was more remarkable for that vigour of in-

* Blackwood's Edinburgh Magazine, for November 1827.

tellect which seizes, as it were by intuition, the meaning of an author, and catches at once his spirit, than for his accuracy as a mere verbal scholar. In 1805, he took his degree of B. A., and immediately after tried his powers in English composition, and gained the prize for the English essay — the subject, "The Sense of Honour." Notwithstanding these distinguished honours, he left the university with all the native modesty he had carried thither, and with the cordial love of his contemporaries, who could feel no mortification at being vanquished by such an opponent, and no envy at the laurels of one who bore them so meekly. From Brazen-nose College he was elected to a fellowship at All-Souls; and soon after, in the summer of 1805, he accompanied his friend John Thornton, Esq., on a tour to the north of Europe. The Continent, at that time, afforded but small choice for an English traveller; and those scenes, which, as a scholar, he would probably have preferred visiting, were not then accessible. He was, therefore, obliged to content himself with Germany, Russia, and the Crimea; and how closely he could observe, and how perspicuously impart his observations, appears from the notes in Dr. Clarke's Travels in the latter countries,

which he was permitted to extract from Mr. Heber's MS. Journal, and attach to his own pages.

Mr. Heber and his friend visited, during this tour, the principal scenes among which Dr. Clarke had travelled, in 1800, and which form the subjects of his first volume, published in 1810. In the preface to that volume, the learned and justly-admired traveller acknowledges great obligations "to the Rev. Reginald Heber," whom he inaccurately describes as "of Brazen-nose College *," for "the valuable manuscript Journal, which afforded the extracts given in the notes." Besides "Mr. Heber's habitual accuracy, his zealous attention to which appears in every statement," Dr. Clarke mentions "the statistical information, which stamps a peculiar value on his observations," and "has enriched the volume by communications the author himself was incompetent to supply;" especially "concerning the state of peasants in Russia." Dr. Clarke adds "a further acknowledgment, for some beautiful drawings, engraved in this volume."

Among these engravings is a vignette, in which is delineated an unassuming tomb erected

* He had been elected to a fellowship at All-Souls.

at Cherson, on a spot which Mr. Heber and his friend visited, and where, in 1790, the noblest "of all the Howards" had closed his tour of philanthropy; a tour undertaken, we allude to the well-known sentiment of Burke, not to contemplate modern grandeur, nor to decide, amidst its scattered fragments, on the extent of ancient magnificence, but to descend into the prisoner's dungeon, and to ascertain the dimensions of human misery. To the readers of Dr. Clarke's "Travels," the notes of Heber must be familiar. We forbear to quote any of them, and refer our readers to his correspondence with his family, and to the journals which he kept through the greater part of his tour, which have recently been given to the world in the "Life of Reginald Heber, D. D. by his Widow," already referred to.*

In the autumn of 1806, he returned from the Continent, and, the following year, took orders, and was instituted by his brother to the family living of Hodnet, in Shropshire; soon after which he returned to the university, and took his degree of A. M. How admirably he was adapted to adorn the sacred profession into

* Published by Murray, 2 vols. quarto, 1830.

which he had recently entered, will appear by a short extract from a letter he wrote about this period to his friend Mr. Thornton. "I hope and trust," he writes, "for God's guidance; pray for me, my dear friend, that I may have my eyes open to the truth, whatever it may be; that no interest may warp me from it; and that, if it pleases God that I persevere in his ministry, I may undertake the charge with a quiet mind and a good conscience. This is now my purpose; may it be profitable to myself and to many." *

The next year, 1809, appeared from the press his poem, "Europe, Lines on the present War." This poem professes to be "a review of the general politics of Europe, with a wish to avoid, as much as possible, subjects purely English." The subject which predominates, is, "the glorious struggle which has drawn the attention and sympathy of all mankind to Spain," for whom the poet's prophecy,

"But Spain, the brave, the virtuous, shall be free,"

is, unhappily, yet to be accomplished.

In April 1809, Reginald Heber married Amelia, daughter of Dr. Shipley, Dean of St.

* Life, by his Widow, vol. i. 336.

Asaph, and thenceforward willingly devoted himself to the enjoyment of those domestic charities which no one was better fitted to promote, and to the discharge of those important, but unobtrusive duties, which fill up the life of a pious and active country clergyman. Here it was that he moved in a sphere too circumscribed, it might be said, for his talents, but in which his moral qualities shone with admirable lustre. Distinction he might have sought with success in any profession, but he was satisfied with a life of comparative obscurity; and he who had so lately surpassed all his compeers in the several pursuits of an university, and given a pledge to the world, that in the higher provinces of poetry, "an excellent spirit was in him," might be found daily conversing with the ignorant, and "giving subtlety to the simple"—the adviser to whom they could resort in difficulties, the confessor to whom they would not scruple to open their griefs. Few days passed in which he did not spend some time in intercourse with his people; suffering neither the aged to be deprived of the consolations of religion, through their inability to reach church, by reason of their years; nor the sick man to be long on his bed, without one to kneel by his

side; nor the poor to languish in want, without his discovering and giving him help; nor neighbours to be at strife, without supplying to them a most effectual peace-maker. Yet all this was done, so that no man could know it beyond the parties themselves; done without effort, and forgotten as soon as done; or living only in the grateful remembrance of those whom he had befriended. Many were the good deeds which were brought to light by his death, and but for his death would have been perhaps for ever hid; and there were few persons in his own parish who had not then some instance of his zeal, his charity, his humility, his compassion, to communicate, which had come under their own immediate observation, and which served to bring him very vividly back to the minds of those who knew him best. Indeed, by such incidents, many of the more delicate features of his character might be best discovered; that simplicity of mind which was ever true to nature; that courteousness and good breeding (if we may so speak) which even marked his behaviour to the poorest and meanest of his neighbours; that confiding temper which never feared to be abused; that guileless singleness of heart which would rather

be deceived (as he often was) than entertain a suspicion; that utter disregard of self which perhaps was the most striking, as it certainly was the least attainable, of all his virtues; that lively faith which was ever tracing the hand of Providence, where others saw nothing but system or chance; and that disposition to rank mankind by their proficiency in holiness, rather than by their wealth, their title, or their talents, and to look up to him with the most reverence whom he thought to stand highest in the favour of God.

Active, however, as was the life of Heber, it was still a studious life. Though addressed to a congregation for the most part unlettered, his sermons exhibited no marks of haste; his lamp was not negligently trimmed, because it was in some degree to shine under a bushel. It might not, indeed, be easy for all those who heard him properly to appreciate the range of Scripture knowledge which his discourses displayed, or their flowing and metaphorical, yet intelligible, language; but all could perceive the skill with which he was wont to extract useful and practicable lessons from passages of Holy Writ, which in other hands might have been barren and profitless; the spirit with which he would

expound a parable, and the felicity with which he would apply it to common life;—all could perceive the affection that breathed in his addresses, not testified by vapid and nauseous verbiage, but breaking forth (as it did in his letters) in some casual expression thrown off from the heart, (one of the truly *ardentia verba*), and which could not fail in turn to make the hearts of those who heard him "burn within them," while he spake.

At this period various and able articles for the Quarterly Review, were written by him, amongst which may be noticed the reviews of Sir Robert Kerr Porter's "Travelling Sketches in Russia and Sweden, during the years 1805-6-7-8," of Thornton's "Present State of Turkey," and of "the Obscure Translations of Pindar."* Nor did he entirely neglect the muse. He commenced a series of hymns, which have since been published, and several of which made their appearance in a valuable periodical, the "Christian Observer," with the following prefatory notice:—

"The following hymns are part of an intended series, appropriate to the Sundays and principal holidays of the year, connected in

* Vid. Quarterly Review, for 1809, 1810, 1811.

some degree with their particular collects and gospels, and designed to be sung between the Nicene Creed and the sermon. The effect of an arrangement of this kind, though only partially adopted, is very striking in the Romish liturgy; and its place should seem to be imperfectly supplied by a few verses of the Psalms, entirely unconnected with the peculiar devotions of the day, and selected at the discretion of a clerk or organist. On the merits of the present imperfect essays, the author is unaffectedly diffident; and as his labours are intended for the use of his own congregation, he will be thankful for any suggestion which may advance or correct them. In one respect, at least, he hopes the following poems will not be found reprehensible; no fulsome or indecorous language has been knowingly adopted, no erotic addresses to Him whom no unclean lips can approach—no allegory, ill understood, and worse applied. It is not enough, in his opinion, to object to such expressions, that they are fanatical; they are positively profane. When our Saviour was on earth, and in great humility conversant with mankind; when He sat at the table, and washed the feet, and healed the diseases of His creatures, yet did not his disciples

give Him any more familiar name than *Master* or *Lord*. And now, at the right-hand of His Father's Majesty, shall we address Him with ditties of embraces and passion, or in language which it would be disgraceful in an earthly sovereign to endure? Such expressions, it is said, are taken from Scripture; but even if the original application, which is often doubtful, were clearly and unequivocally ascertained, yet, though the collective Christian Church may be very properly personified as the spouse of Christ, an application of such language to Christian believers is as dangerous as it is absurd and unauthorised. Nor is it going too far to assert, that the brutalities of a common swearer can hardly bring religion into more sure contempt, or more scandalously profane the Name which is above every name in heaven and earth, than certain epithets applied to Christ in some of our popular collections of religious poetry."

With two or three of these hymns or poems, we will enrich our pages.

CHRIST'S SECOND COMING.

"The Lord will come! the earth shall quake,
The hills their fixed seats forsake;
And withering, from the vault of night
The stars withdraw their feeble light.

The Lord will come! but not the same
As once in lowly form he came,
A silent lamb to slaughter led,
The bruis'd, the suffering, and the dead.

The Lord will come! a dreadful form,
With wreath of flame, and robe of storm,
On cherub wings, and wings of wind,
Anointed Judge of human-kind!

Can this be He who wont to stray
A pilgrim on the world's highway;
By power oppress'd, and mock'd by pride?
Oh God! is this the crucified?

Go tyrants! to the rocks complain!
Go, seek the mountain's cleft in vain!
But Faith, victorious o'er the tomb,
Shall sing for joy—the Lord is come!"—pp. 5, 6.

THE BEAUTIES OF CREATION.

"I prais'd the earth, in beauty seen,
With garlands gay of various green;
I prais'd the sea whose ample field
Shone glorious as the silver shield:
And earth and ocean seem'd to say
'Our beauties are but for a day!'

I prais'd the sun, whose chariot roll'd
On wheels of amber and of gold;
I prais'd the moon, whose softer eye
Gleam'd sweetly through the summer sky!
And moon and sun in answer said,
'Our days of light are numbered!'

O God! O good beyond compare!
If thus thy meaner works are fair!
If thus thy beauties gild the span
Of ruin'd earth and sinful man,
How glorious must thy mansion be,
Where thy redeem'd shall dwell with thee!"

DEATH OF A CHRISTIAN.

"Thou art gone to the grave, but we will not deplore thee,
Though sorrows and darkness encompass the tomb;
Thy Saviour has pass'd through its portal before thee,
And the lamp of his love is thy guide through the gloom.

Thou art gone to the grave—we no longer behold thee,
Nor tread the rough paths of the world by thy side;
But the wide arms of mercy are spread to enfold thee,
And sinners may hope, since the sinless has died.

Thou art gone to the grave, and its mansion forsaking,
Perhaps thy tried spirit in fear linger'd long;
But the sunshine of heav'n beam'd bright on thy waking,
And the sound which thou heard'st was the seraphim's song.

Thou art gone to the grave—but we will not deplore thee,
Whose God was thy ransom, thy guardian, and guide;
He gave thee, and took thee, and he will restore thee,
And death has no sting, for the Saviour hath died."

In 1812, Mr. Heber committed to the press a small volume of poems, which, besides those already well known to the public, contained translations of Pindar, and a few poems written

on various occasions. About this time, too, he composed many articles for a Dictionary of the Bible.

In 1814, he was appointed Oxford and Bampton lecturer for the following year. The subject he chose was—"The Personality and Office of the Christian Comforter," a subject well calculated, as is observed in the memoir by his widow, to bring forward his stores of theological learning, and to exhibit the calm and profound devotion of his spirit. These Lectures were published in accordance with the conditions of the lectureship; and, though some of Mr. Heber's friends differed from him on some speculative points, "every competent judge was compelled to do justice to the depth of learning, the variety of research, and the richness of illustration which these compositions displayed."

From this time, with the exception of some critical essays, not unknown to the public, though without a name*, and an admirable

* The Reviews in the Quarterly, for 1818, on "A Sketch of the Military and Political Power of Russia;" 1819, on Sir John Malcolm's "History of Persia;" 1820, on Milman's "Fall of Jerusalem;" 1821, on Southey's "Life of Wesley," were from his pen; also the Article on Lord Byron's Dramatic Poems, 1822.

ordination sermon, delivered before Dr. Law, then Bishop of Chester, and published at his request, the subject of our memoir did not appear as an author till 1822, when his "Life of Jeremy Taylor, with a Review of his Writings," made known to the world how well the interval had been spent in maturing his great knowledge by reflection, and chastening a style, in his former work, perhaps, somewhat redundant, by a sound judgment and more finished taste.

In 1817, the then Bishop of St. Asaph, Dr. Luxmoore, appointed Mr. Heber to a stall in that cathedral, and in 1819 he was one of the select preachers before the University of Oxford.

In 1822, Mr. Heber was elected, by the Benchers of Lincoln's Inn, Preacher to their Society, an office which had been filled by Warburton, Hurd, and numerous dignitaries of the church. His election to this sphere of ministerial duty, independently of the acknowledgment it paid to his talents and character, was valuable to him, as securing his more frequent access to the metropolis. At Lincoln's Inn his sermons were greatly admired by men of the highest talent and worth in the profession of the law.

It was not long before an occasion of employing him in a more extensive field of usefulness occurred; and on the death of Dr. Middleton, the Bishopric of Calcutta was offered to Mr. Heber. This was certainly a very trying and painful moment of his life: it was no struggle betwixt indolence and ambition, or betwixt conflicting temporal interests, that he had to encounter; but it was a struggle between much self-distrust, much love of country and kindred, much apprehension for the future health of his wife and child, (for he thought not of his own,) and a strong persuasion, on the other hand, that the call was the call of God, and that to be deaf to it was to be deaf to the "still small voice." He deliberated long and anxiously; he even refused the appointment; he recalled his refusal; bade farewell to the parish where he had toiled for fifteen years, and, on the 16th of June, 1823, embarked for a land which was for a short time to be the scene of his glory, and then his grave.

> "Ostendent terris hunc tantum fata, neque ultra
> Esse sinent—"

With what views and feelings he finally accepted the appointment to the see of Calcutta,

we learn from a letter addressed by him at this time to his friend, Mr. Thornton, dated January, 1823. " In making this decision, I hope and believe that I have been guided by conscientious feelings. I can, at least, say that I have prayed to God most heartily to shew me the path of duty, and to give me grace to follow it; and the tranquillity of mind which I now feel, (very different from that which I experienced after having declined it), induces me to hope that I have His blessing and approbation. I often feel, however, my heart sick, when I recollect the sacrifices which I must make of friends, such as few, very few, have been blessed with. Yet it is a comfort to me to think that most of them are younger than myself, and, if I live through my fifteen years' service, and should then think myself justified in returning, we may hope to spend the evening of our lives together. But, be this as it may, I am persuaded that prayer can traverse land and sea, and not only keep affection alive between absent friends, but send blessings from one to the other. Pray for me, my dear Thornton, that my life and doctrine may be such as they ought to be, that I may be content in my station, active in my duty, and firm

in my faith—and that, when I have preached to others, I may not be myself a castaway." *

In February 1823, the University of Oxford presented Mr. R. Heber with his Doctor of Divinity's degree by diploma; soon after which he returned to Hodnet, to prepare for his departure to India, and to take leave of the friends and parishioners, who were so greatly endeared to him.

The inhabitants of his parish raised a subscription for a piece of plate to be presented by them to their beloved pastor, in memorial of their respect and affection. To this the humblest of his flock contributed their mites. The plate has the following inscription:—

To REGINALD HEBER, D.D.
This Piece of Plate is presented, as a Parting Gift,
by his Parishioners,
with the Hope that it may remind Him, in a Far Distant
Land, of Those who will never cease to think of
his Virtues with Affection, and of his
Loss with Regret.
A. D. 1823.

On the 1st of June Dr. Heber was consecrated at Lambeth, and on the 8th of that month he preached his last sermon in England,

* Life, by his Widow, vol. ii. p. 114.

before the Society for promoting Christian Knowledge, at St. Paul's.

The appointment of Dr. Heber to the see of Calcutta gave great and general satisfaction. How warmly and justly the "Society for Promoting Christian Knowledge" hailed it, the following extracts from the Valedictory Address delivered by Dr. Kaye, the Bishop of Bristol, on the 13th of June, in the name of the Society, will prove:—

"My Lord Bishop of Calcutta,—Your preparations for the arduous voyage which you are about to undertake being now so far advanced towards their completion, as to preclude the expectation that you will again, at least for a long series of years, be enabled to attend the meetings of this Society, it has been resolved, and all must admit the propriety and expediency of the resolution, that a Valedictory Address should be delivered to your Lordship on the present occasion. The highly responsible and honourable situation which you have been recently appointed to fill, is intimately connected with objects to which the attention of the Society has for more than a century been directed. They would, therefore, subject themselves to a charge, of all others most abhorrent

from their real character and feelings—a charge of indifference and inattention to the spiritual welfare of the inhabitants of Hindostan, did they not seize the opportunity, before your departure for those distant regions, of publicly expressing the deep, the intense interest, which they take in the success of your future labours.

"My Lord, the Society for Promoting Christian Knowledge, desire to offer to your Lordship their sincere congratulations upon your elevation to the episcopal see of Calcutta.

"They derive from your appointment to this high office, the certain assurance, that all the advantages which they have anticipated from the formation of a Church Establishment in India, will be realized; and that the various plans for the diffusion of true religion amongst its inhabitants, which have been so wisely laid and so auspiciously commenced by your lamented predecessor, will, under your superintendence and control, advance with a steady and uninterrupted progress. They ground this assurance upon the rare union of intellectual and moral qualities which combine to form your character. They ground it upon the steadfastness of purpose, with which, from the period of your admission into the ministry, you have exclusively

dedicated your time and talents to the peculiar studies of your sacred profession; abandoning that human learning, in which you had already shown that you were capable of attaining the highest excellence, and renouncing the certain prospect of literary fame. But, above all, they ground this assurance upon the signal proof of self-devotion, which you have given by your acceptance of the episcopal office. With respect to any other individual, who had been placed at the head of the church establishment in India, a suspicion might have been entertained that some worldly desire, some feeling of ambition, mingled itself with the motives by which he was actuated. But in your case such a suspicion would be destitute even of the semblance of truth. Every enjoyment which a well-regulated mind can derive from the possession of wealth, was placed within your reach. Every avenue to professional distinction and dignity, if they had been the objects of your solicitude, lay open before you. What then was the motive which could incline you to quit your native land? to exchange the delights of home, for a tedious voyage to distant regions? to separate yourself from the friends with whom you had conversed from your earliest years? What, but an ardent

wish to become the instrument of good to others? an holy zeal in your Master's service? a firm persuasion that it was your bounden duty to submit yourself unreservedly to His disposal—to shrink from no labour that He might impose —to count no sacrifice hard which He might require?

"Of the benefits which will arise to the Indian church from a spirit of self-devotion so pure and so disinterested, the Society feel that it is impossible to form an exaggerated estimate. Nor has this act of self-devotion been the result of sudden impulse: it has been performed after serious reflection, and with an accurate knowledge of the difficulties by which your path will be obstructed. You have not engaged in this holy warfare without previously counting the cost. So deeply were you impressed with the responsibility which must attach to the episcopal office in India, that you hesitated to accept it. With that diffidence which is the surest characteristic of great talents and great virtues, you doubted your own sufficiency. But upon mature deliberation, you felt that a call was made upon you: a call—to disobey which, would argue a culpable distrust of the protection of Him who made it. You assured yourself that

the requisite strength would be supplied by the same Almighty Power which imposed the burthen. Amongst the circumstances which have attended your recent appointment, the Society dwell upon this with peculiar satisfaction; inasmuch as it forms a striking feature of resemblance between your Lordship and your lamented predecessor; who, like you, originally felt, and like you subsequently overcame, a reluctance to undertake the administration of the Indian diocese."

To this valedictory address, the Bishop of Calcutta made the following eloquent and affecting reply.

"May it please your Grace* and my Lords, particularly my Lord Bishop of Bristol.

"It may be easily supposed that the present is to me a very awful moment, both when I consider the persons in whose presence I stand; the occasion on which we have been called together; the charge which I have just received; and the Society on whose part those admirable and affectionate counsels have been addressed

* This meeting was attended by the Archbishop of Canterbury, the President; the Archbishop of Dublin; the Bishops of London, St. David's, Chester, Llandaff, and Bristol; Lords Kenyon and Lilford, and a numerous assemblage of members.

to me. I cannot recollect without very solemn and mingled feelings, of gratitude for the trust which has been reposed in me, and of alarm for the responsibility which I have incurred, how much I have been honoured by the kindness and confidence of the "Society for Promoting Christian Knowledge," and the remarkable and most honourable interest which this Society has always evinced in the welfare of the Indian Church. I cannot forget that it was this Society, which administered to the wants, and directed the energies of the first Protestant missionaries to Hindostan; that, under its auspices, at a later period, Swartz, and Gerikè, and Kolhoff, went forth to sow the seeds of light and happiness in that benighted country; and that, still more recently, within these sacred walls (for *sacred* I will venture to call them, when I consider the purposes to which they are devoted, and the prayers by which they are hallowed) Bishop Middleton bade adieu to that country which he loved, and to that church of which he was one of the brightest ornaments. With such examples of learning and holiness around me, with such models of Christian zeal before me, I may well be acquitted of assumed humility, when I profess a deep and painful sense of my own in-

sufficiency; and feel that, where so much has been done, and where so much remains to do, far greater energies and talents than mine will be necessary either to fulfill the reasonable expectation of the Christian world, or to avoid falling short, far short, of the achievements of my admirable predecessor.

"With such difficulties, and under such a responsibility, my hope must be, and is, in the counsels and countenance of your Grace, and of the other distinguished rulers of the English church whom I see around me; and it is therefore that I could almost feel disposed to lament as a deficiency in the eloquent and pathetic address of the Right Reverend Prelate, to whose kind notice of me I am so deeply indebted, that he has professedly waved all detailed explanation of his ideas respecting that line of conduct, which, in my situation, is most likely to conduce to, and accelerate the triumph of the Gospel among the heathen. I regret this the more, since, in a recent admirable sermon by the same distinguished person, he has shown us how remarkably he is qualified to offer counsels of such a nature. Most gladly, I am convinced, we should all—and most gladly, above all, should I —have become his scholar in the art of feeding

the flock of Christ, and teaching and persuading the things which belong to the kingdom of God. But, though his modesty has withheld him from the task, I will still hope to profit by his assistance in private for the execution of that awful and overpowering enterprise, which (if I know my own heart) I can truly say, I undertake not in my own strength, but in an humble reliance on the prayers and counsels of the good and the wise, and on *that* assistance, above all, which, whosoever seeks it faithfully, shall never fail of receiving.

"Nor, my Lord Archbishop, will I seek to dissemble my conviction, that, slow as the growth of truth must be, in a soil so strange and hitherto so spiritually barren, distant as the period may be when any very considerable proportion of the natives of India shall lift up their hands to the Lord of Hosts, yet, in the degree of progress which has been made, enough of promise is given to remove all despondency as to the eventual issue of our labours. When we recollect that one hundred years have scarcely passed away, since the first Missionaries of this Society essayed, under every imaginable circumstance of difficulty and discouragement, to plant their grains of mustard-seed in the Carnatic; when

we look back to those apostolic men, with few resources, save what this society supplied to them; without encouragement—without support; compelled to commit themselves, not to the casual hospitality, but to the systematic and bigoted inhospitality of the natives; seated in the street, because no house would receive them; acquiring a new and difficult language at the doors of the schools, from the children tracing their letters on the sand; can we refrain, not only from admiring the faith and patience of those eminent saints, but from comparing their situation with the port which Christianity now assumes in the East, and indulging the hope that one century more, and the thousands of converts which our missionaries already number, may be extended into a mighty multitude, who will look back with gratitude to this Society as the first dispenser of those sacred truths, which will then be their guide and their consolation? What would have been the feelings of Swartz, *(clarum et venerabile nomen Gentibus)* to whom even the Heathen, whom he failed to convince, looked up as something more than mortal; what would have been his feelings had he lived to witness Christianity in India, established under the protection of the ruling power, by whom

four-fifths of that vast continent is held in willing subjection? What, if he had seen her adorned and strengthened by that primitive and regular form of government, which is so essential to reception and stability among a race like our eastern fellow-subjects! What forbids, I ask, that, when in one century our little one is become a thousand, in a century more that incipient desertion of the idol shrines, to which the learned Prelate so eloquently alluded, may have become total, and be succeeded by a resort of all ranks and ages to the altars of the Most High; so that a parochial clergy may prosecute the work which the Missionary has begun, and 'the gleaning grapes of Ephraim may be more than the vintage of Abiezer?'"

The Bishop concluded his animated and truly Christian reply in the following words:—

"Accept the settled purpose of my mind to devote what little talent I possess to the great cause in which all our hearts are engaged, and for which it is not our duty only, but our illustrious privilege to labour;—accept the hope, which I would fain express, that I shall not altogether disappoint your expectations, but that I shall learn and labour in the furtherance of that fabric of Christian wisdom, of which the super-

artillery, a few miles from Calcutta, his Lordship consecrated the new church, the foundation of which had been laid by his predecessor, Bishop Middleton, under the name of St. Stephen.

On Ascension day, 1824, Bishop Heber held his primary visitation in the cathedral at Calcutta. The following report of his charge will prove with what an apostolic spirit he had entered upon his mission:—

"A sermon having been preached by Dr Parish, the Bishop took his seat near the altar; and the clergy being assembled, his Lordship delivered his charge. After some remarks upon the ecclesiastical establishment in India, his Lordship, adverting to the backwardness of the English clergy to enter upon their calling in India, remarked: 'It is, indeed, most true, that those men would be much mistaken who should anticipate in the fortunes of an Indian Chaplain, a life of indolence, of opulence, of luxury. An Indian chaplain must come prepared for hard labour in a climate where labour is often death; he must come prepared for rigid self-denial in situations where all around him invites to sensual indulgence; he must be content with an income liberal, indeed, in itself,

Report of the Institution for the year 1824, "of Dr. Reginald Heber, is an event of the greatest promise to the cause of Christianity in the vast regions of the East connected with the United Kingdom. In reference to the Society, the committee warmly congratulate the members on his Lordship's appointment. Having long been its zealous friend and able advocate, his countenance and support in its enlarging concerns in India are confidently anticipated."

The Bishop, with Mrs. Heber and their family, sailed for India on the 16th of June, 1823, on board the Company's ship Grenville. During the voyage he applied his mind with much assiduity to the acquisition of the Eastern languages; and though, as he observes in a letter to the Rev. J. J. Blunt, "at forty, and with many other cares on the mind, I find it a harder task to learn a new language, than I found it in the days of my French, German, and Italian," yet did he make considerable progress in the Hindoostanee and Persian.

On the 10th of October, the Bishop and his family landed at Calcutta, and immediately entered upon the important duties of his high station. On the 4th of November, at Dum Dum, the military station of the East India Company's

of the English parochial minister a school and temple of religion, and his morning and evening walk a source of blessing and blessedness. His servants will be of a different creed from himself, and insensible, in too many instances, to his example, his exhortations, and his prayers. His intercourse will not be with the happy and harmless peasant, but with the dissipated, the diseased, and often the demoralized soldier. His feet will not be found at the wicker gate of the well-known cottage, beneath the venerable tree, in the grey church-porch, or by the side of the hop-ground and the corn-field; but he must kneel by the bed of infection or despair, in the barrack, the prison, or the hospital. But to the well-tempered, the well-educated, the diligent and pious clergyman, who can endear himself to the poor without vulgarity, and to the rich without involving himself in their vices; who can reprove sin without harshness, and comfort penitence without undue indulgence; who delights in his Master's work, even when divested of many of those outward circumstances which, in our own country, contribute to render that work picturesque and interesting; who feels a pleasure in bringing men to God, proportioned to the

extent of their previous wanderings; who can endure the coarse (perhaps fanatical) piety of the ignorant and vulgar, and listen with joy to the homely prayers of men long strangers to the power of religion; who can do this without himself giving way to a vain enthusiasm, and whose good sense, sound knowledge, and practical piety, can restrain and reclaim the enthusiasm of others to the due limits of reason and scripture; to him, above all, who can give his few leisure hours to fields of usefulness beyond his immediate duty; and who, without neglecting the European penitent, can aspire to the further extension of Christ's kingdom among the heathen;—to such a man as Martyn was, and as some still are (whom may the Lord of the harvest long continue to his church!) I can promise no common usefulness and enjoyment in the situation of an Indian chaplain. I can promise him, in any station to which he may be assigned, an educated society, and an audience peculiarly qualified to exercise and strengthen his powers of argument and eloquence. I can promise him, generally speaking, the favour of his superiors, the friendship of his equals, and affection, strong as death, from those whose wanderings he corrects, whose distresses

he consoles, and by whose sick and dying bed he stands as a ministering angel. Are further inducements needful? I yet can promise more. I can promise to such a man the esteem, the regard, the veneration of the surrounding Gentiles; the consolation, at least, of having removed from their minds, by his blameless life and winning manners, some of the most inveterate and injurious prejudices which oppose with them the reception of the Gospel; and the honour, it may be, (of which examples are not wanting among you), of planting the cross of Christ in the wilderness of a heathen heart, and extending the frontiers of the visible church amid the hills of darkness and the strongholds of error and idolatry."

His lordship then adverted to the great assistance afforded to the ministers of the gospel in India, by the parental care of government, the bounty of individuals, and the labours of the Society for Promoting Christian Knowledge; in the establishment of schools, the distribution of religious tracts, and the management of lending libraries, which his lordship wished to become universal.

Alluding to the publication of the Abbé Dubois, the Bishop remarks, "thus it is that

the power of Antichrist hath worked hitherto, and doth work. Like those spectre forms which the madness of Orestes saw in the classical mythology, the Spirit of religious party sweeps before us in the garb and with the attributes of pure and evangelical Religion. The cross is on her shoulders, the chalice in her hand, and she is anxiously busied, after her manner, in the service of Him by whose holy name she also is called. But outstrip her in the race, but press her a little too closely, and she turns round on us with all the hideous features of envy and of rage. Her hallowed taper blazes into a sulphureous torch, her hair bristles into serpents, her face is as the face of them that go down to the pit, and her words are words of blasphemy!"

In speculating on the probable success of the Church in India, the Right Reverend Prelate takes occasion to notice the opinion, which has been broached and believed in Europe, that the Hindoo natives are so thoroughly enslaved by a degrading superstition, that they are wholly unsusceptible of the pure faith of Christianity. His experience, brief as it had been, led him to form a different estimate of the character of that people.

"I have found," he says, "or seemed to

myself to find, a race of men like other men who are not partakers in the regenerating principle of the gospel, very far gone, indeed, from God and his original righteousness; but exempt, perhaps by the fortunate circumstances of their climate and habits, from some of those more outrageous and appalling vices, of which so dreadful a picture is drawn in those nations, to whom the Apostles preached Christ crucified. I have found a race of gentle and temperate habits; with a natural talent and acuteness beyond the ordinary level of mankind, and with a thirst for general knowledge, which even the renowned and inquisitive Athenians can hardly have surpassed or equalled. Prejudiced, indeed, they are, in favour of their ancient superstitions; nor should I think, to say the truth, more favourably of the character, or augur more happily of the eventual conversion and perseverance of any man, or set of men, whom a light consideration could stir from their paternal creed, or who received the Word of Truth without cautious and patient inquiry. But I am yet to learn, that the idolatry which surrounds us, is more enthralling in its influence on the human mind, than those beautiful phantoms and horrid sorceries which lurked beneath the

laurels of Delos and Daphne, and floated on the clouds of Olympus. I am not yet convinced that the miserable bondage of castes, and the consequences of breaking that bondage, are more grievous to be endured by the modern Indian, than those ghastly and countless shapes of death which beset the path of the Roman convert. And who shall make me believe that the same word of the Most High, which consigned to the moles and the bats the idols of Chaldee and Babylon, and dragged down the lying Father of gods and men from his own capital, and the battlements of his 'Eternal City,' must yet arrest its victorious wheels on the banks of the Indies or the Ganges, and admit the trident of Siva to share, with the cross, a divided empire."

The mis-statements of the Abbé were confuted by an appeal to the Protestant convents of Agra, of Benares, of Buxar, of Meerut, and of Chunar. "Bear witness," said his lordship, "those numerous believers of our own immediate neighbourhood, whom, though we differ on many, and, doubtless, on very important points, I should hate myself if I could regard them as any other than my brethren! Let the populous Christian districts of the Carnatic and Tanjore bear witness, where believers are

not reckoned by solitary individuals, but by hundreds and by thousands! Bear witness Ceylon, where the cross has, in a great measure, lost its reproach, and the nobles of the land are gradually assuming without scruple the attire, the language, and the religion of Englishmen! And let him, finally, bear witness whom we have now received into the number of the commissioned servants of the church, and whom, we trust, at no distant day, to send forth, in the fullness of Christian authority, to make known the way of truth to those his countrymen from whose errors he has himself been gloriously delivered!"

The concluding passage refers to the reverend Christian David, who had been baptized at Franquebar, some years previously, and who was admitted to holy orders at Calcutta by Bishop Heber.

In May, 1824, the Bishop consecrated a new church at Goruckpoor, a station in the interior of Bengal; and on the 15th of June he began his extensive visitation, unaccompanied, save by his domestic chaplain and his native servants. During this year he visited the several European stations in Bengal, and the upper provinces of Hindostan.

At Decca, as the bishop relates in his journal,* he lost his companion, chaplain, and friend, Mr. Stowe, after a fortnight's illness, during which time, though far from well himself, he nursed him with all the tenderness and affection of a brother. His private book of devotion contains the following affecting prayer.†

"July 22, 1824; on leaving Decca.—Oh merciful and mighty Lord, who hast been pleased in thy Fatherly wisdom to afflict me by taking from my side a faithful and affectionate friend, I meekly give Thee thanks for that Thou hast enabled him to depart in the fear and love of Thy holy name, and in a comfortable hope, through the merits of our great Redeemer! Grant, I beseech Thee, that the impression made on me by his humility, his self-condemnation, his penitence, his fears, and his final trust in Thy mercy, may not be suffered to fade from my mind, but may work in me that true and timely repentance of my own sins, which only can save my death bed from intolerable agony, and my soul from a worse hereafter. And the more I am deprived of earthly friends, teach me, O God, to cling the

* "Journal in India," vol. II. p. 388.

† Life, by his Widow, vol. II. p. 215.

more to Thee. The more I am alone, be Thou the more with me, that I may feel continually Thy love and presence here, and dwell with Thee to everlasting ages hereafter, as my hope is Thy departed servant shall, through Jesus Christ our Saviour. Amen."*

In January, 1825, the bishop was at Acra, and went from thence to Jyepoor and Neemuch, to the stations under the Bombay Government, including Poonah, Kaira, Baroda, Baroach, Surat, and Guzerat, consecrating churches at the several places.

In the "Gentleman's Magazine" is a letter from a military officer stationed at Neemuch, who says, "The arrival of Bishop Heber has excited general expectations, from the learning of so celebrated a scholar and divine; though, from the immense extent of his charge, he can scarcely ever visit the greater half of these dominions, so as to effect any more than progressive benefits in his episcopal exertions."

In April 1825 the bishop arrived at Bombay, having been ten months absent from Calcutta; and during that period, says Archdeacon Barnes,† who accompanied his lordship on the

* Life, by his Widow, vol. II. p. 215.
† Ibid, p. 301.

latter part of his visitation, "he visited nearly every station of importance in the upper provinces of Bengal and north of Bombay." "He has made," he adds, "a more laborious, harassing, and fatiguing journey than is often done by any civil or military person, certainly than has fallen to the usual lot of a Christian bishop."

Soon after his arrival at Bombay he was joined by his family, after a separation of eleven months, the whole of which he had devoted to his visitation.

In April of this year the bishop held his visitation at Bombay, and presided at a meeting of the district committee of the Society for Promoting Christian Knowledge.

During this period he appears to have zealously promoted the religious objects of the British and Foreign Bible Society. In their "Report" for 1825, they gratefully acknowledge that "the name of Dr. Heber, Bishop of Calcutta, as an accession to the cause, is in every respect most valuable. With the aid of his lordship's counsel and influence, the objects of the society must be essentially promoted; its character also will be better appreciated, and it

will commend itself more and more to the community."

The Society, too, for the Propagation of the Gospel found in him a zealous supporter and an able advocate. He likewise warmly sanctioned and encouraged the "Bombay Education Society."

In the pulpit the Bishop frequently appeared during his residence at Bombay, and preached regularly, not only where he consecrated churches, but at every station in his journey north of Bombay, wherever he passed the Sunday.

On the 15th of August the Bishop, accompanied by the Rev. Thomas Robinson,* whom he had appointed his domestic chaplain, sailed for the island of Ceylon, on board the cruizer Discovery, and on the 25th landed at Point de Galle, under a double salute from the fort and his own ship; and immediately entered upon the important and sacred duties of his office with his wonted activity and zeal. The following account of his visit to Cotta, by Mr. Robinson, will be read with melancholy interest:—

"At day-break this morning I attended his

* Since promoted to the archdeaconry of Madras.

lordship six miles from Colombo to Cotta, the principal church missionary station, where they intend to establish a Christian institution for the island. He was received on entering by five missionaries, and Mr. Lambrick read an address, in the name of all, expressive of their joy at ranging themselves under his paternal authority, their gratitude for his kindness, and their thankfulness for his present visit; and at seeing a friend, and protector, and father in their lawful superior; then laying before him an account of their state and prospects. I assure you this address was neither read nor heard without tears. The Bishop, who had no intimation of their purpose, returned a most kind and affectionate answer, attaching still more strongly to himself the hearts which were already his own. His utterance was ready, and only checked by the strong emotion of the time.

"The scene was to me most beautiful. We were embowered in the sequestered woods of Ceylon, in the midst of a heathen population; and here was a transaction worthy of an apostolic age; a Christian bishop, his heart full of love, and full of zeal for the cause of his Divine Master, received in his proper character by a body of missionaries of his own church, who,

with full confidence and affection, ranged themselves under his authority, as his servants and fellow-labourers; men of devoted piety, of sober wisdom, whose labours were at that moment before him, and whose reward is in Heaven."* Of the same visit Mr. Lambrick observed, "To see our excellent bishop, with the most conciliating kindness, interesting himself in all our work, taking part in it as a fellow-labourer, and animating us to proceed with the assured hope of final success; to see him so humble, though so highly gifted—so venerable, though comparatively young—so primitive and apostolic in his manners, though adorned with all the refinements of the most cultivated politeness,—this was indeed a most delightful spectacle."†

In the report of the Calcutta Church Missionary Society, it is recorded that the Bishop, "in his visitations, inspected the schools, confirmed the native Christians, and administered the sacrament, manifesting, in every place, the liveliest interest in the missionary cause, and gladdening the church by his presence. The native Christians have thus, for the first time, been brought

* Church Missionary Register, 1827.
† Ibid.

into close and understood connection with our episcopal head; for it was his practice at every station to administer the sacred elements to them, and pronounce the blessing in their own language, thus teaching them to regard him as their chief pastor, and winning them in all other respects by the most affectionate, conciliating, and impressive address. A year thus distinguished can never be erased from their minds; they have learned to appreciate the privilege of being united in one body, according to the scriptural forms and discipline of the English church."

Some idea may be formed of the bishop's laborious exertions in Ceylon, by an extract from Mr. Robinson's journal.

"September 11, Sunday.

"When I tell you that at seven this morning the Bishop attended the Malabar church, and pronounced the benediction, *in Tamil;* that he preached a sermon for the Society for the Propagation of the Gospel in foreign parts, at the English church in the fort, at eleven, and administered the sacrament to upwards of 200 communicants; that at four he attended the Cingalese church, and delivered the blessing in that language; and, at half-past six, the English

service in the fort, you will not wonder that we are exhausted. I have, indeed, but little to do, having only read prayers; but the excitement and interest in the services of such a day are in themselves fatiguing. His lordship was almost overcome with his feelings at the altar this morning, especially in the prayers after the communion. I said as we drove home, 'I fear you are exhausted.' He said, 'I am tired, indeed; but I would give some years of my life for such days as this.'"*

On the 29th of September, the Bishop embarked on board the cruiser Discovery, on his return to Calcutta, where he arrived on the 21st of October, after a tedious voyage.

"The bishop," writes† Mr. Robinson, "has been absent from home a year and four months, and has yet only accomplished the first part of his laborious visitation. He has in that time traversed Bengal, Hindostan, the northern and western provinces of India, and the island of Ceylon; and the labours and perils of so vast a range are such as few Christian bishops have ever been called upon to encounter."

Business of much importance and variety had

* Robinson's Last Days of Bishop Heber, p. 27.

† Ibid. p. 60.

accumulated during his long absence, and the repose that he so much needed he could not enjoy. The affairs of the college commanded much of his attention, and his exertions to advance the objects of the societies for the Propagation of the Gospel, and for Promoting Christian Knowledge were incessant.

In December of this year, the Bishop admitted to episcopal ordination 'Abdool Messeeh, a convert of Archdeacon Corrie, who had previously received Lutheran ordination. He went through the service in Hindostanee without difficulty. Father Abraham, the Armenian suffragan from the patriarch of Jerusalem, was present, with his vicar, during this interesting solemnity; "he sat at the Bishop's right-hand during prayers, entered with him the communion rails, and laid his hand with his on the heads of the candidates. After the ceremony was concluded they embraced at the door of the church."*

On the 7th of January, 1826, the Bishop visited Chinsurah, a few miles from Calcutta, where he preached on the following day, Sunday, both morning and evening; soon after which he was attacked with a violent fever,

* Life, by his Widow, vol. II. p. 364.

which confined him to his room several days after his return to Calcutta.

On the 2d of the following month Bishop Heber, accompanied by Mr. Robinson, embarked on board the Bussorah Merchant, for Madras. Finding that there was a detachment of invalid soldiers on board returning to England, "probably in a very ignorant and demoralized state," says Mr. Robinson, in his journal, "the Bishop proposed to me that we should go down alternately every morning to instruct them, and pray with them. I begged him not to interrupt his own more important avocations for these lower duties, which I would gladly undertake alone, if he would commission me to do so; but he would by no means consent to relinquish his share in them. 'I have too little,' said he, 'in my situation, of these pastoral duties, which are so useful to the minister as well as to his people; and I am delighted at the opportunity thus unexpectedly afforded me.' During the voyage family prayers were offered in the cuddy, and the Bishop preached on the Sundays he was on board, the whole of the crew attending.

On the 25th of February the Bishop reached Madras, and proceeded to the Garden House,

which was prepared for his reception. On the following day he preached at the Presidency church. During his lordship's stay at Madras he visited the schools, and addressed the children; frequently preached, and held a confirmation. His visitation of the clergy he held at St. George's church, on the 10th of March, after which they dined with him; "and his delightful conversation made the close of the day one of the most instructive parts of the apostolical ordinance, and the fervour of the good Bishop, in the prayer with which he dismissed us, was most impressive."*

On the 13th of March the Bishop left Madras, and proceeded to Pondicherry and Cuddalore, where he preached and confirmed. On Good Friday, the 24th, he preached at Combaconum, and arrived the next day at Tanjore, where, on Easter Sunday, his lordship preached an eloquent and impressive sermon. The following day he held a confirmation at the latter place; and in the evening addressed, in a very affecting manner, the assembled missionaries. Having paid a visit of ceremony to the Rajah of Tanjore, and inspected the schools, he went on to Trichinopoly. Here, on Sunday, April 2,

* Last Days of Bishop Heber, p. 114.

he again preached and again confirmed,—a rite which he repeated early the next morning in the Fort church, where the service was performed in the Tamul language. Having returned home, he took a cold bath, as he had done the two preceding days. The servant who attended him, thinking that he remained longer than usual in the bath, entered the apartment, and found the body in the water. The alarm was instantly given, and Mr. Robinson and Mr. Doran, a church-missionary, assisted by a bearer, lifted it from the water, and carried it to the nearest room. Bleeding, friction, inflation of the lungs, were immediately employed by the garrison and superintending surgeons, who hastened to the spot, but in vain. "The vital spark was extinguished, and his blessed spirit had then entered on its career of immortality."

The following is an extract from a letter, dated 3rd of April, from Mr. Doran:—

"Our worthy, our pious, our indefatigable diocesan is no more! But two hours have elapsed since his immortal spirit took its flight to that God who gave it. We arrived here on Saturday morning, and his lordship appeared in his usual good spirits. Yesterday he preached

to a crowded audience, and in the evening confirmed forty young persons; after which he delivered a most impressive address. This morning at six o'clock, I accompanied him to Fort church, where he confirmed eleven native Christians. In going and returning he was most affectionate in his manner, and talked freely of the glorious dispensation of God in Christ Jesus, and of the necessity which rested on us to propagate the faith throughout this vast country. On his return he went to the bath, in which he had bathed the two preceding days; but his servant, thinking that he remained long, opened the door, and saw him at the bottom of the water apparently lifeless. The alarm was given. I hastened to the spot, and alas! mine was the awful task to drag, together with Mr. Robinson, his mortal remains from the water. All assistance was instantly procured—such as bleeding, friction, and inflating the lungs, but in vain. The immortal inhabitant had forsaken its tenement of clay, doubtless to realize before the throne of the Lamb, those blessings of which he yesterday spoke so emphatically and powerfully.

"A cloud hangs over our horizon! The

disinterested friend, the loving husband and parent, the beloved and honoured of God, is gone from among us! It is a season for prayer; for deep humiliation. May we kiss the rod! Cease ye from man, whose breath is in his nostrils. Trust ye in the Lord Jehovah, for in Him only is everlasting strength. A blood-vessel, it appears, had burst in the brain, which must have caused immediate death."

"How," writes Mr. Robinson, "shall I record my feelings this sad, this miserable day? I am writing by the lifeless body of my dear departed master. Oh, what is man! what, in his best estate, when most gifted with all that is truly great and admirable! Here lies one whom all loved, whom every heart admired and cherished; one to whom the eyes of all in India, and of thousands in England, were turned with high-raised expectations of usefulness in the church of Christ; and how justly! for his whole soul burned with intense desire for the glory of his Divine Master. Here lies one who has been the tenderest, the most affectionate friend; the most condescending, most confidential; one whom I always loved most dearly, but till now knew not how much I loved him."

The medical attendants gave it as their decided opinion, that his death was occasioned by apoplexy.

The corpse was deposited, with every demonstration of respect and unfeigned sorrow, on the north side of the altar of St. John's church, at Trichinopoly.

The following extract of a private letter communicates some interesting particulars respecting the death of Bishop Heber. It appeared in the Bombay Courier of May 20.

"On April 1st he arrived at Trichinopoly, and had twice service on the day following. He went the next day, Monday, at six o'clock in the morning, to see the native Christians in the fort, and attend divine service. The service being over, he returned to the house of Mr. Bird. He met Mr. Bird as he got out of his palanquin, and said to him, 'I have now transacted my little business, and shall be immediately ready for breakfast.' When he went into his room, he said to those who were with him, 'Let us make haste to dress, I am going into the bath.' His servant then accompanied him to the bath, which is built as a separate bungalow. The tub is very large, and a persor

may swim about in it. It was filled above the height of a grown person, as the bishop used to swim. The servant waited outside the door. First he heard the bishop moving about in the water, as when one is swimming; this lasted only about four minutes, then all was suddenly still. The servant thought his master perhaps was dressing, but when this pause had lasted nearly half an hour, he grew suspicious, and knocked at the door; when no answer having been returned, he at last opened it, and found the bishop dead at the bottom of the tub. He was immediately taken out of the water, and medical assistance applied, but when every effort proved ineffectual his body was opened. He was, on the day following, entombed in St. John's church, on the plain at the right side of the altar. The Bishop, although perfectly well the preceding days, and, as it appeared, on the very day the event took place, had yet given his chaplain to understand some time before, that he thought his life would be of no long duration, and that his demise would be sudden."

Thus, having persevered to the end, died this faithful servant of God, in the forty-third year of his age, and the third of his episcopacy.

How he bore himself in the relations in which, as diocesan of India, he was placed, let the following testimonies bear evidence.

At a public meeting convened at Madras, soon after the Bishop's death, to do honour to his memory: "We must all deeply lament," said Sir T. Munro, who was in the chair, "the melancholy cause of our being assembled here. My own acquaintance with our late excellent bishop was, unfortunately, but of short duration. Yet in that short time, I saw in him so much to admire, that I could hardly trust myself to speak of him as I could wish. There was a charm in his conversation by which in private society he found his way to all hearts, as readily as he did to those of his congregation by his eloquence in the pulpit. There was about him such candour and simplicity of manner, such benevolence, such unwearied earnestness in the discharge of his sacred functions, and such mildness in his zeal, as would in any other individual have ensured our esteem; but when these qualities are, as they were in him, united to taste, to genius, to high station, and intellectual attainments, they form a character eminently calculated to excite our love and veneration. These sentiments were every where felt. Wherever he passed in the

wide range of his visitation, he left behind him this impression."

"When we think," said Sir R. Palmer, "of what that good man has done, what he was doing, and what, under the blessing of Providence, it might have been hoped that he would have achieved; when we remember the many charitable and religious institutions fostered by his care, aided by his munificence, and guided by his counsel, ever progressively answering more and more the ends for which they were established; when we saw him labouring in the great work which he had undertaken, with a zeal not less conspicuous for the ardour with which it was prosecuted, than for the conciliation with which it was tempered; when we heard him to his last admiring congregation, and almost with his latest breath, exhorting 'brotherly love to all, without distinction of rank, caste, or colour;' when we—who were so recently eye-witnesses to his conduct, and hearers of his word, and can, therefore, well appreciate the effect which the labours and doctrine of such a man were likely to produce—when we see, and hear, and think on these things, may we not say, this man was above all others the best calculated to succeed in the mighty undertaking in

which he was employed; may we not say, that through the instrumentality of such a man, the rays of Christianity bade fair to spread their cheering and glorious light far and wide throughout the continent and islands of India?"

Much more was said, and in the same spirit, by the other speakers; and a subscription was forthwith commenced on a scale of splendid munificence, which was to extend throughout the Presidency, and amongst all classes, for the erection of a monument to the Bishop in the church at Madras, the surplus fund to be also expended in some manner best fitted to keep his name from perishing among them. At Bombay a subscription was entered into for the very appropriate purpose of endowing a scholarship at the Calcutta College, to be called "Bishop Heber's scholarship."

We are convinced that our readers will peruse with pleasure the following public testimonies to the worth of Bishop Heber, afforded by the government, newspapers, and presidencies of our Indian empire, to which we shall add some tributes paid to his talents and piety in our own country.

"*Fort William, April* 14, 1826.

"The Right Honourable the Governor General in Council has received the painful intelligence of the sudden death of the Right Reverend Reginald, Lord Bishop of Calcutta, on the 3d instant, at Trichinopoly.

"This distressing event having occurred at a distance from Calcutta, his Lordship in Council has not, as on a former melancholy occasion, to invite the community to join in paying the last solemn honours to the deceased Prelate; but he entertains the conviction, that every individual acquainted with the learning and worth of Bishop Heber, will participate in the deep and heartfelt sorrow of the Government, at the loss of one who was endeared to this Society by his engaging manners, extensive benevolence, and unaffected piety.

"The late Bishop had recently finished a long and laborious visitation through the territories of Bengal and Bombay, during which he had secured the good-will and veneration of all classes with whom he had communication, by his gentle and unassuming demeanour, and had proceeded to the provinces under Fort St. George, in order to complete this important branch of his episcopal duty, when a sudden and

awful dispensation deprived Christianity of one of its most enlightened, most ardent, and most amiable ministers.

"The Governor General in Council is pleased to direct, that minute-guns, to the number of forty-two, corresponding with the age of the deceased Bishop, be fired this evening, at sunset, from the ramparts of Fort William.

"By command of the Right Honourable the Governor General in Council.

"C. LUSHINGTON."

"It is with the feelings of the deepest sorrow, that we announce the death of the Right Reverend the Lord Bishop of Calcutta, at Trichinopoly, on his visitation of the southern parts of his diocese. The universal love and esteem, in which Dr. Heber was held over all India, will best proclaim the value of his truly pastoral character; and the grief, which at this moment pervades every rank amongst us, bespeaks the extent of the loss, which society, the church of England, and the Christian world have sustained by the death of this distinguished and beloved prelate."—*Calcutta John Bull, April* 14.

"We perform the melancholy duty of in-

forming our readers of the demise of the Right Reverend Reginald, Lord Bishop of Calcutta.

"His Lordship was found dead in his bath at Trichinopoly, on the 3d instant, and it is supposed that over exertion and the heat of the weather having induced him to visit it for refreshment, the coldness of the water caused an apoplectic fit, in suffering under which his Lordship expired.

"In consequence of the above melancholy intelligence, the intended performances at the Chowringhee Theatre yesterday evening, were postponed.

"Though his Lordship's sojourn among us was so limited, yet his kind and unpretending manners endeared, while the acquirements and talents with which he was so eminently gifted, made him respected and looked up to by all who were honoured with his acquaintance, or favoured by his friendship. The zeal with which he took in hand the work of his Maker, can only be justly valued by those who know the purity of the motives which influenced his conduct through a life spent in the service of God. One consideration that must alleviate the grief and soothe the feelings of surviving friends, is, that it pleased his Master to call his

servant to Himself, even while he was untiringly exerting himself in preaching the words of truth and of life to the heathen, and labouring in an undertaking he had much at heart, that of bringing the natives of India to a knowledge of the gospel doctrine, and salvation through Christ; and confidently and exultingly may they say, 'He has finished his course, he has kept the faith.'

"It has been the lot of but few to inspire such general respect, veneration, and affection, as the lamented Bishop Heber did. Indeed, to know him was to love him; and in him the genius of true Christianity might be seen at once reflected, for he was mild and kind, and breathed peace and good-will among all men: he was a model of spiritual exaltation, without austerity. Nor was it by his own flock alone that this 'good shepherd' was beloved in life, and is lamented in death. All sects of Christians held him in the highest estimation. In this sentiment they were joined by the natives of this country, who had an opportunity of appreciating his character, and who, if they could not become his proselytes, were the unfeigned admirers of his tolerance, benignity, and charity, and hold his memory in sincere reverence.

"Just as we had concluded the above comments, we received the following expressive tribute from a member of the church. We give it as we received it, it being forcibly illustrative of the truth of some of our remarks.

"*The late Bishop Reginald of Calcutta.*

"The universal love, esteem, and respect, in which this ever-to-be lamented and revered Prelate was held by all classes of Christians in India, for his engaging manners, humility, benevolence, learning, worth, and unaffected piety, has occasioned a gloom, which at this moment pervades every class of society in Calcutta; for in him, not only the church of England, but the Christian world at large, is bereaved of one of its best and endeared members, such as is perhaps to be scarcely met with. His kind and social intercourse with the Armenian church and its community, has made them deeply feel this sudden and awful dispensation; so much so, that one of its members, who had the honour of being intimate with his Lordship, and had enjoyed his Lordship's company, as a demonstration of heartfelt sorrow, has had a funeral service performed at his own expense at the Armenian church of Calcutta yesterday

morning, and had, according to their usage, the bells of that church tolled, corresponding with the age of the deceased Bishop of blessed memory. The text was from the 11th chapter of St. Matthew, 25th to the 30th verse, from which the following words may be collected as very appropriate: 'Take my yoke upon you, and learn of me, for I am *meek* and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light.'"—*The India Gazette, April* 17.

Proceedings of the Meeting held at the Town Hall, Calcutta, on the 6th May.

Pursuant to a notice of the High Sheriff, a numerous and respectable meeting of the inhabitants of Calcutta was assembled at the Town Hall, on the morning of the 6th of May, for the purpose of expressing the deep feelings of sorrow with which they viewed the unexpected death of their beloved Bishop, and of taking into consideration the most desirable mode of perpetuating his revered memory. Sir Charles Grey was called to take the chair, upon the motion of Lord Combermere, and with the universal concurrence of the meeting.

Sir Charles Grey having accordingly taken

his seat, opened the business of the day with observations to the following effect.

"Gentlemen,—Before I proceed to any thing else, I am reluctantly compelled to correct a seeming mistake as to the object of this meeting. A notice has appeared this morning, professedly by authority, which, though probably well meant, has in it something too much of the character of solicitation. I know not by what authority it speaks, but the friends of the late Bishop are anxious only that expression should be given to the feelings with which the community regarded him. Subscriptions for his monument, if they are spontaneous indications of respect and sorrow, will be valuable testimonies, but not otherwise; and I trust that neither solicitations nor influence will be employed to swell their amount. Leaving this matter, it is with real agitation and embarrassment that I find it my duty to mark out the grounds on which this meeting appears to me to have been called for; assuredly, it is not that there is any difficulty in finding those grounds, nor that I have any apprehension that you will not attend to a statement of them with willingness and indulgence. But this is a very public occasion, and my feelings are not entirely of a public nature. Deep as my sense is

of the loss which the community has sustained, yet, do what I will, the sensation which I find uppermost in my heart, is my own private sorrow for one who was my friend in early life. It is just four-and-twenty years this month, since I first became acquainted with him at the University, of which he was, beyond all question or comparison, the most distinguished student of his time. The name of Reginald Heber was in every mouth; his society was courted by young and old; he lived in an atmosphere of favour, admiration, and regard, from which I have never known any one but himself who would not have derived, and for life, an unsalutary influence. Towards the close of his academical career, he crowned his previous honours by the production of his 'Palestine,' of which single work, the fancy, the elegance, and the grace, have secured him a place in the list of those who bear the proud title of English Poets. This, according to usage, was recited in public; and when that scene of his early triumph comes upon my memory; that elevated rostrum from which he looked upon friendly and admiring faces; that decorated theatre; those grave forms of ecclesiastical dignitaries, mingling with a resplendent throng of rank and beauty; those

antique mansions of learning, those venerable groves, those refreshing streams, and shaded walks; the vision is broken by another, in which the youthful and presiding genius of the former scene is beheld lying in his distant grave, amongst the sands of Southern India. Believe me, the contrast is striking, and the recollections most painful.

"But you are not here to listen to details of private life. If I touch upon one or two other points, it will be for the purpose only of illustrating some features of his character. He passed some time in foreign travel, before he entered on the duties of his profession. The whole continent had not yet been re-opened to Englishmen by the swords of the noble lord who is near me, and his companions in arms; but in the eastern part of it the Bishop found a field, the more interesting on account of its having been seldom trodden by our countrymen. He kept a valuable journal of his observations, and when you consider his youth, the applause he had already received, and how tempting in the morning of life are the gratifications of literary success, you will consider it as a mark of the retiring and ingenuous modesty of his character, that he preferred to let the

substance of his work appear in the humble form of notes to the volumes of another. This has been before noticed: there is another circumstance which I can add, and which is not so generally known. This journey, and the aspect of those vast regions stimulating a mind which was stored with classic learning, had suggested to him a plan of collecting, of arranging, and illustrating all of ancient and modern literature which could unfold the history, and throw light on the present state of Scythia, that region of mystery and fable, that source from whence, eleven times in the history of man, the living clouds of war have been breathed over by all the nations of the south. I can hardly conceive any work for which the talents of the author were better adapted, hardly any which could have given the world more of delight, himself more of glory. I know the interest which he took in it. But he had now entered into the service of the church; and finding that it interfered with other and more immediate duties, he turned from his fascinating pursuit, and condemned to temporary oblivion a work, which, I trust, may yet be given to the public.

"I mention this, chiefly for the purpose of showing how steady was the purpose, how

serious the views, with which he entered on his calling. I am aware that there were inducements to it, which some minds will be disposed to regard as the only probable ones; but I look upon it myself to have been with him a sacrifice of no common sort. His early celebrity had given him incalculable advantages, and every path of literature was open to him, every road to the temple of fame; every honour which his country could afford was in clear prospect before him, when he turned to the humble duties of a country church, and buried in his heart those talents which would have ministered so largely to worldly vanity, that they might spring up in a more precious harvest. He passed many years in this situation, in the enjoyment of as much happiness as the condition of humanity is perhaps capable of; happy in the choice of his companion, the love of his friends, the fond admiration of his family; happy in the discharge of his quiet duties, and the tranquillity of a satisfied conscience. It was not, however, from this station that he was called to India. By the voice, I am proud to say it, of a part of that profession to which I have the honour to belong, he had been invited to an office which few have held for any length of time without

further advancement. His friends thought it at that time no presumption to hope that ere long he might wear the mitre at home. But it would not have been like him to chaffer for preferment; he freely and willingly accepted a call which led him to more important, though more dangerous, alas! I may now say, to fatal labours. What he was in India why should I describe? You saw him! you bear testimony! He has already received in a sister presidency the encomiums of those from whom praise is most valuable; especially of one whose own spotless integrity, and a sincerity far above suspicion, make every word of commendation which is drawn from him of tenfold value. I have reason to believe that, short as their acquaintance had been, there were few whose praise would have been more grateful to the subject of it. Would that he might have lived to hear it! What sentiments were entertained of him in this metropolis of India, your presence testifies; and I feel authorised to say, that if the noble person who holds the highest station in this country had been unfettered by usage, if he had consulted only his own inclinations and his regard for the Bishop, he would have been the foremost upon this occasion to manifest his participation

in the feelings which are common to us all. When a stamp has been thus given to his character, it may seem only to be disturbing the impression to renew, in any manner, your view of it. Yet, if you will grant me your patience for a few moments, I shall have a melancholy pleasure in pointing out some features of it which appear to me to have been the most remarkable. The first which I would notice was that cheerfulness and alacrity of spirit which, though it may seem to be a common quality, is, in some circumstances, of rare value. To this large assembly I fear I might appeal in vain, if I were to ask that he should step forward who had never felt his spirit to sink when he thought of his native home, and felt that a portion of his heart was in a distant land; who had never been irritated by the annoyance, or embittered by the disappointment, of India. I feel shame to say, that I am not the man who could not answer the appeal. The bishop was the only one whom I have ever known who was entirely master of these feelings. Disappointments and annoyances came to him as they come to all, but he met and overcame them with a smile; and when he has known a different effect produced on others, it was his usual wish, that

'they were but as happy as himself.' Connected with this alacrity of spirit, and in some degree springing out of it, was his activity. I apprehend that few persons, civil or military, have undergone as much labour, traversed as much country, seen and regulated so much as he had done, in the small portion of time which had elapsed since he entered in his office; and, if death had not broken his career, his friends know that he contemplated no relaxation of exertions. But this was not a mere restless activity or result of temperament. It was united with a fervent zeal, not fiery nor ostentatious, but steady and composed, which none could appreciate but those who intimately knew him. I was struck myself, upon the renewal of our acquaintance, by nothing so much as the observation, that, though he talked with animation of all subjects, there was nothing on which his intellect was bent, no prospect on which his imagination dwelt, no thought which occupied habitually his vacant moments, but the furtherance of that great design of which he had been made the principal instrument in this country. Of the same unobtrusive character was the piety which filled his heart. It is seldom that of so much there is so little ostentation. All

here knew his good-natured and unpretending manner; but I have seen unequivocal testimonies, both before and since his death, that under that cheerful and gay aspect, there were feelings of serious and unremitting devotion, of perfect resignation, of tender kindness for all mankind, which would have done honour to a saint. When to these qualities you add his desire to conciliate, which had every where won all hearts; his amiable demeanour, which invited a friendship that was confirmed by the innocence and purity of his manners, which bore the most scrutinising and severe examination, you will readily admit that there was in him a rare assemblage of all that deserves esteem and admiration.

"But I will not leave the matter upon these grounds. What we do this day we do in the face of the world; and I am loath to leave it open, even to the malignant heart, to suppose that we have met here on a solemn but hollow pretence; that we use idle or exaggerated words, or would stoop to flattery, even of the dead. The principal ground of all on which I hold the death of the Bishop to have been a public loss, was the happy fitness and adaptation of his character for the situation and cir-

cumstances in which he was placed. There is no man, whether he be of the laity or a churchman, to whom I will yield in earnestness of desire to see Christianity propagated and predominant throughout the world; but it would be sinful, if it were possible, to banish from our recollection the truths which the experience of former ages has left for the guidance of the present. It is an awful but an unquestionable fact, that a fuller knowledge, a more perfect revelation of the will of God, has never been communicated rapidly to large masses of mankind, without their being thrown into confusion. To some it has seemed that religion is so important an element of social order, that no alteration can be made of its quality and proportion, without the whole mass dissolving, fermenting, and assuming new forms; that by some mysterious condition of the lot of humanity, all mighty blessings are attended by some great evil; that every step to heaven is even yet to be won by fresh sacrifices and atonements. There is another, and, I trust, a better mode of reasoning on these symptoms, of interpreting these terrible signs. I will not readily believe that religion has been one of the causes of disorder, but rather that the vices of man

having prepared the crisis, and called for the revulsion and re-action of the preservative principles of society; religion has only thus manifested herself in a more visible and tangible form, and come, as a ministering angel, to enable those who were struggling for the right to persevere and to prevail. The appalling fact, however, remains not the less indisputable, that it is in scenes of extensive disorder, amidst mortal strife and terrible misery, that she has achieved her greatest triumphs, displayed her strongest powers, and made her most rapid advances. When Christianity first spread itself over the face of the Roman empire, all the powers of darkness seemed to be roused to an encounter. The storm blew from every point of the compass; unheard-of races of men, and monsters of anarchy and misrule, more like the fantastic shapes of a dream than the realities of human life, appeared on the stage; and that period ensued which has been perhaps rightly considered as the most calamitous in the whole history of man. When that new world was discovered, which now presents such fair and animating prospects, religion was imparted to the southern portion of it by carnage and by torture; I say, that in South America the ground

was cleared by the torch and dug by the sword, and the first shoots of Christianity were moistened by the blood of unoffending millions. Again, when in Europe the church cast its old slough, and re-appeared in somewhat of its pristine simplicity, the whole continent was convulsed by civil war for a century and a half. Witness in France those battles and massacres, and assassinations of the Huguenots and Catholics. In Germany, that closing scene of thirty years' confusion, in which the grotesque and barbaric forms of Wallenstein and Tilly are seen struggling with the indomitable spirit of Mansfield, and the majestic genius of Gustavus Adolphus. Witness in England the downfall of her ancient throne, and the eclipse of royalty. Let me not be misunderstood: I hold, that there is no one who has rightly considered these events, who must not, even whilst he mourns over them, admit that it is better the changes took place, even with their terrible accompaniments, than that they should not have taken place at all. But while I avow this, I hope it is not presumptuous to breathe a fervent prayer, that India may receive the blessing without the misery; not faint-heartedness, that I tremble at the possibility of all Southern Asia

being made a theatre of confusion; not lukewarmness, that rather than see Religion advance upon the rapid wings of strife, I would prefer to wait for her more tardy approach, preceded by Commerce and the Arts, with Peace and Knowledge for her handmaids, and with all the brightest forms of which human felicity is susceptible crowding in her train. I confidently trust, that there shall one day be erected in Asia, a church, of which the corners shall be corners of the land, and its foundation the Rock of Ages; but when remote posterity have to examine its structure, and to trace the progress of its formation, I wish they may not have to record that it was put together amidst discord, and noise, and bloodshed, and confusion of tongues; but that it rose in quietness and beauty, like that new temple where 'no hammer, or axe, nor any tool of iron was heard whilst it was building;' or, in the words of the Bishop himself,

> " ' No hammer fell, no pondrous axes rung,
> Like some tall palm the mystic fabric sprung ! '

" That such may be the event, many hands, many spirits, like his must be engaged in the work; and it is because of my conviction that

they are rarely to be found, that I feel justified in affirming his death to have been a loss not only to his friends, by whom he was loved; or to his family, of whom he was the idol; but to England, to India, and to the world."

Upon the close of this address, which produced a powerful impession on the meeting, Lord Combermere rose and propose the following resolution:—

"That upon the occasion of the death of the late Bishop of Calcutta, it is desirable to perpetuate, by some durable monument, the sense of public loss with which this community is impressed; and the feelings of respect and affection with which the Bishop was regarded by all who knew him."

The motion, being seconded by Mr. Harrington, was unanimously adopted.

In seconding the proposed resolution, Mr. Harrington observed;—"It is not my intention to detain you unnecessarily by any lengthened observations. I am confident that we all participate in the same feelings of unfeigned esteem, affection, and veneration for our late excellent prelate; and that we are not only willing, but anxious, to demonstrate, by a suitable memorial, the sense entertained by us, in common with all

who knew him, of his distinguished talents and acquirements, his endearing virtues in private life, and the eminent services rendered by him in his short, but zealous and active career of public duty. These have been amply and justly stated in the very able speech which you have heard from the Chair; and I shall, therefore, merely second the resolution which has been moved by Lord Combermere."

It was next agreed, upon the motion of the Advocate General, seconded by the Honourable Mr. Bayley, "That the most appropriate course appears to be, to cause a sepulchral monument of marble to be erected in the cathedral church of Calcutta, and that subscriptions be received for this purpose."

The Advocate General spoke as follows:

"If I were to consult only my own wishes, I should keep silence on this affecting occasion, where it is more easy to feel than to speak; but as it has fallen to my lot to propose a resolution, it seems fitting that I should preface it with a few remarks on the subject of that admirable person whose loss we have to deplore. I do not intend (I hope I have a better taste) to repeat, and weaken by repetition, what has been so ably and so eloquently said by one who has known

him long and known him well; but only to point out a few of those distinguishing traits which peculiarly fitted him for the situation he had to fill—the path which he was destined to tread.

"Without a more than ordinary zeal in the cause of Christianity, a man would be useless in this country, who had to hold that high place in his profession which Dr. Heber filled, and to perform the duties which it imposed upon him; but that zeal itself would be worse than useless, unless accompanied by an equal portion of liberality. Never have I met with the union of these qualities so complete and perfect in any other man. The warmth of his zeal prompted him to every exertion; while his liberality was extended to all conditions of men, without any exception of sect, or country, or colour. Nor is it immaterial that, in private life, his benevolence, the simplicity of his manners, and the absence of idle and pedantic forms, endeared him to all who had the happiness to know him; while the rank which he held in England and the literary world, for talents, high attainments, and classical knowledge, gave a sanction and a lustre to the measures which he deemed it proper to adopt for the benefit and instruction

of these remote countries. Is it too much to say, that it will be difficult indeed to supply the loss of such a man? The meeting has given an answer to the question in the resolution they have already passed; in their vote, to record by some suitable memorial the sense which they entertain of his merits. It only remains, therefore, to determine what kind of memorial they should adopt. It appears to me and to others, that the usage of our country, and of Europe at large, points out a monument in marble, as the most appropriate; and though this may, perhaps, be considered less immediately and directly useful than some other kind of memorial which might be suggested, it has, at least, the advantage of meeting more frequently the public eye; and if things of this kind have any effect at all, it may tend for a long period of time to excite the love and imitation of those excellencies which it commemorates. If the meeting concur with me in the kind of monument to be preferred, it is further only necessary to propose the situation in which it shall be erected. The cathedral of this city immediately occurs to the mind, that cathedral over which this inestimable Prelate presided with so much honour to himself (that, however,

is a trifle), and with so much benefit to others; where his voice has been so often heard, and always in the cause of religion and virtue."

The third resolution, moved by the Venerable Archdeacon Corrie, and seconded by the Hon. Sir A. Buller, proposed, that a committee of management should be appointed to superintend the receipt and application of subscriptions; and that they be desired to communicate with the brother of the late bishop, Richard Heber, Esq. one of the representatives in Parliament for the University of Oxford, and to request that he will superintend the execution of the monument in England.

In proposing this resolution, the Venerable the Archdeacon made the following observations:—

"My own views of the loss which the public generally has sustained by the lamented occasion of our meeting, have been so fully and publicly expressed elsewhere, that it is unnecessary, and it would be improper, to detain you with any further expression of my feeling on that head. In speaking on this subject, it is, however, impossible altogether to exclude private feeling, so strongly did the deceased attach to him all who had the opportunity of being near him

but I shall take the liberty only to state, that during a long journey through the upper provinces, during which the late Bishop could not but be seen at almost all seasons, and under almost every variety of circumstance, I can truly say, that, in his habitual temper and conduct, I never knew a person who came so near perfection."

Holt Mackenzie, Esq. next proposed, that the following gentlemen should form the committee of management:—

The Venerable Archdeacon Corrie, Mr. Secretary Lushington, the Hon. Colonel Finch, W. Prinsep, Esq., W. Money, Esq., Reverend Principal Mill, Rev. W. Eales, Rev. J. Young; and that the Reverend Mr. Robertson act as secretary.

This was seconded by the Honourable Mr. Bayley, and adopted by the meeting.

It was also suggested and approved by the meeting, that the committee of management, if any surplus should remain after the erection of a suitable monument, should consider the propriety of applying it to the foundation of an additional scholarship in Bishop's College, to be named, "Heber's Scholarship."

Upon the adoption of this resolution, the Rev. Dr. Bryce rose and addressed the meeting as follows:—

"Allow me, Sir, to take the opportunity afforded me by the Honourable Judge's suggestion, of trespassing on the attention of the meeting for a few moments. I am far, indeed, from presuming to add any thing to the just and animated eulogium on the virtues and character of the late Bishop of Calcutta, which you have this day delivered from the chair. In the most eloquent and feeling manner you have done justice—and what eloquence could do more than justice—to the worth that distinguished this excellent and truly amiable man. But you have alluded, in a particular manner, to the benevolence which distinguished him as a man, and to the truly catholic and liberal sentiments which characterised him as a churchman; and I rise, Sir, to bear my humble testimony, founded on personal experience, to which I must now look back with a melancholy pleasure, that you have ascribed to Dr. Heber no virtues which he did not most eminently possess. The situation I held in another church, having the promotion of the same great objects in view, as that of which Bishop Heber was the distinguished head,

led me frequently into conversation with that excellent prelate, on these objects; and never did I enjoy that pleasurable honour, without admiring the truly christian and catholic spirit which distinguished all he said. Devoted zealously to the service and the honour of his own church, Bishop Heber heard with a pleasure which it was not in his nature to conceal, of the exertions of other churches, to carry into execution the great work of piety and charity, which every religious society at home has in view, in sending their ministers to India; and he proved himself, by the warm interest he took in every scheme to promote the gospel, not a Bishop of the church of England only, but a Bishop of the church of Christ. Encouraged by the kindness of the late Bishop's manners, and the sincerity of his good-will, I felt that at any time I could seek his advice or his assistance, in every thing where the promotion of moral and religious instruction was the object; and at this moment I have, indeed, but too much reason to sympathise with my brother clergy of the church of England, in the loss they particularly have sustained. It is one that will not soon be repaired. The death of Dr. Heber has left a blank in the church, that will not easily be supplied; and society at

large, and the native population of these extensive regions yet sitting in darkness, have much to weep over in the loss of this excellent and beloved Bishop, as well as the church to which he did so much hononr; and the ministers of other persuasions, who, like myself, were always welcome to the benefit of his advice and assistance. For sure I am, Sir, that any one who had the happiness to know Dr. Heber, will agree with me, that never did Christian missionary come to the East with a spirit better fitted for the task of enlightening it in the great truths of the Gospel; with a zeal more warm in the cause, yet tempered by knowledge the most extensive; or, in one word, with virtues and talents, that, under Providence, gave so much assurance of success, as did those of Dr. Heber."

The fifth resolution, proposed by the Hon. Sir J. Franks, and seconded by the Honourable Sir C. Grey, determined, that, in addition to the objects already named, the committee should be at liberty, if the funds should be found sufficient, to appropriate a portion of them to the purchase of a piece of plate, to be preserved in the family of the brother of the Bishop, as an heir loom for ever.

G. Udny, Esq. next rose and proposed, That

Sir C. Grey should be requested to favour the meeting with the substance of his impressive speech, delivered on this occasion.

The motion being seconded by the Honourable Mr. Harington, and carried unanimously, the Honourable the Chief Justice was prevailed on to comply with the general wish.

The immediate business of the day being over, Mr. Mackenzie rose to move the thanks of the meeting to the Chairman. This duty, he observed, all must be eager to discharge, and all must feel that it would be imperfectly fulfilled by the mere form of respectful acknowledgment usual on the occasion of public meetings. It was impossible to express the feelings excited by the tribute which their chairman had paid to that excellence they were met to honour; every breast responded to the admirable delineation of the genius, the attainment, and the singular beauty of character which distinguished the lamented Prelate, to the just estimate of the loss sustained by his death, and to the touching accents in which that loss had been deplored. With the general vote, therefore, of acknowledgments to Sir Charles Grey for his conduct in the chair, he would propose to combine the distinct tender of their thanks for his having so

given expression to the sentiments they desired to utter, and so fulfilled the arduous task of speaking of their lamented Bishop in terms worthy of Reginald Heber.

The motion made by Mr. Mackenzie being seconded by C. Shakespear, Esq. it was voted,

"That the thanks of the meeting should be given to the Chairman, for his able conduct in the chair; and especially for the feeling and elegant manner in which he illustrated the character of their lamented Bishop."

It was finally proposed by H. Shakespear, Esq. and seconded by the Hon. Sir C. Grey, "That the thanks of the meeting should be given to the High Sheriff, for the prompt attention paid by him to their requisition."

Proceedings at Bombay.

Pursuant to public notice, a very numerous and respectable meeting of the Society of Bombay was assembled in St. Thomas's Church, on Saturday last, May 13, for the purpose of considering the most appropriate mode of evincing their respect and esteem for the late Right Reverend Reginald Heber, Lord Bishop of Calcutta.

The Honourable the Governor took the chair

at eleven o'clock, and addressed the meeting to the following effect:—

"The purpose for which we are met is to consider of a tribute to the memory of one of the most enlightened and amiable prelates that ever adorned the church.

"The merits of his character will no doubt be set before you by others more capable of doing justice to the subject than I am; but even if it were deprived of that advantage, your own recent observation of his virtues would render it unnecessary for me to enlarge on his claim to this mark of the public veneration. His extensive learning, his rare accomplishments, his universal benevolence, his unaffected piety, the simplicity and kindness of his manners, but lately attracted your admiration, and must still be fresh in your memory. I shall not, therefore, take up more of your time in explaining the motives of the meeting, but shall leave you to determine on the best means of marking your sentiments towards a man whose loss is a public misfortune to this country, and to his own."

The Rev. Thomas Carr having at the request of the meeting undertaken the office of secretary, the Honourable the Chief Justice, Mr.

Edward West, rose to propose the first resolution, in the following terms:—

" Sir, I have the honour to propose a resolution expressive of our deep regret and grief at the mournful event which has occasioned this meeting, a resolution which requires not a word from me to recommend it. I cannot, however, in justice to my own feelings—feelings which I entertain only in common with those around me—confine myself to a naked enunciation of that resolution. I cannot deny myself the melancholy satisfaction of paying my last humble tribute of respect to the virtues, the talents, and the zeal of the great and good man whose loss we are now deploring. I cannot but dwell for a few moments upon the irreparable loss which his friends and the public, which India and Britain, which literature and (above all) the cause of humanity and religion, have sustained in the death of Bishop Heber.

" But a few months have elapsed since he was in the midst of us, urging us by precept (and never was precept enforced with more glowing eloquence), animating us by example (and never was example more bright or attractive), engaging us by converse (and never

was converse more winning or persuasive), to that great work to which he had devoted his life. Not a short year has yet passed over us, since, from that very seat which you, Sir, now occupy, he recommended to us, in a manner and with language irresistible, one of those institutions of charity and of religion, which, though not reared by him, was daily strengthening and expanding under his fostering hand.

"To dwell upon his virtues, upon the charity of his heart, the sweetness of his disposition, the amenity and simplicity of his manners, or the delights of his conversation, were superfluous, recently as we have all been witnesses to them. No man perhaps was ever more calculated, from the reputation of his name, the splendour of his talents, the depth of his erudition, the purity of his life, the sanctity of his office, and the eminence of his station, to inspire us with respect and veneration; but on the slightest intercourse, on the shortest acquaintance or converse with him, these feelings were absorbed and lost in a still deeper feeling of affection and of love.

"Of his splendid talents, who is there who had not heard years before he visited these shores? Few at so early a period of life

achieved so high a reputation as Bishop Heber. I, perhaps, am the only one here who had the happiness of seeing him crowned with academical honours, of witnessing the applause of the learned, received by him with a diffidence as rare as were his talents. From that moment till the day of his death, his course was one track of light, the admiration of Britain and of India.

"To his zeal in the cause of humanity and Christianity we want no testimony. He sacrificed all the endearments of his home; he expatriated himself from the land of his fathers; he tore himself from the nearest and dearest relatives, and from the most devoted friends; he abandoned the most brilliant worldly prospects, for this distant and fatal clime. A very few years must have seen him in as exalted a station in his native country as he filled in India. Never, however, even in Britain, could he have occupied a more exalted station in the admiration, the esteem, and affection of his countrymen.

"Whoever may be the successor to his high and sacred office, we are not likely to see so great energy of mind with so much sweetness

of disposition, so great talent with so much diffidence, or so great zeal with so much charity.

" I beg to propose the following resolution:

" That this meeting is penetrated with feelings of the deepest sorrow for the sudden and untimely death of the late Right Reverend Reginald Heber, Lord Bishop of Calcutta; and whilst they commemorate with the highest regard the goodness, the candour, and the charity which adorned his private character, they reflect with no less admiration on the lustre of his public life, distinguished as it has been by uncommon talents and extensive learning, and consecrated to the unwearied labours of his high and important station."

In seconding the resolution proposed by the Honourable Sir Edward West, Mr. Warden expressed his entire concurrence in the object of the meeting; and more especially in every part of the impressive appeal with which that resolution had been so feelingly and powerfully urged on the attention of the meeting. Mr. Warden adverted to the circumstance of the British inhabitants of Fort St. George and Fort William having, in the short space of twelve years since the formation of an episcopal

establishment for this country, had the misfortune to mourn the loss of every one of those eminent dignitaries who had been appointed by the Government at home, to erect the superstructure of a church establishment at these presidencies; and to the more fortunate destiny that had awaited Bombay, that the respectable individual who had been appointed its first archdeacon, had lived to complete the period of his useful servitude in India, and to return to his native country full of the esteem and affection of that community for whose welfare he had ever laboured with so ardent and pious a solicitude. Though we had thus experienced the negative gratification of no such afflicting appeals having been made to our feelings arising out of any local casualties, Mr. Warden yet considered it as a reproach to this presidency, that the death of the first bishop of Calcutta had been allowed to pass away without any public demonstration of that veneration for his character, and of that deep regret for his loss, which was so universally cherished for his virtues, and as universally felt for his death, when the mournful intelligence of it reached Bombay. After eulogising and dwelling on the character of Bishop Middleton, and on

those qualifications which so peculiarly fitted him for the singularly important and difficult office of planting the hierarchy in a foreign and unchristian soil, Mr. Warden said that he must do Archdeacon Barnes the justice to say, that he was anxious that the British inhabitants of Bombay should have bestowed some public token of respect to the memory of that prelate, but that a mistaken notion of our relative obligations on the occasion had predominated over our better feelings. It was contended, that as his death had not occurred within the limits of this presidency, that as the mournful office of performing his funeral obsequies devolved not on us, we were not called on to erect a monumental tribute over his grave, nor to raise the voice of praise and gratitude for the blessings he had conferred on British India; but those reasons, or that forbearance, would have been more honoured in the breach than in the observance; although the beneficent acts of a Bishop of Calcutta had no local bounds; and his loss was a public calamity to British India generally; not only to India, but to the mother country. She, indeed, observed Mr. Warden, knew his worth, and the extent of the misfortune that had befallen this country by his

premature demise. Through her venerable religious institutions she had watched over his pious efforts in the East with parental solicitude, wept over his death with parental affliction, and had raised to his virtues a monument in his native land, and conferred a munificent endowment for the benefit of India, which would perpetuate the name of Bishop Middleton in this country; it was imperishable in his own as long as the Bishop's college shall continue a memorial of British piety in the metropolis of the British empire in India. In seconding a resolution to commemorate the virtues of the second Bishop of Calcutta, Mr. Warden felt it necessary to offer an explanation in extenuation of an omission which he should ever deplore toward his venerated predecessor; but the only way in which we could redeem that error, was to guard against the commission of a second; and whatever honours the meeting might confer on Bishop Heber, could not reflect on the memory of Bishop Middleton, for his reputation was established on too solid a basis to be shaken by any proceedings that might be adopted by this meeting. Mr. Warden expressed the gratification he experienced that those reasons, which were equally

applicable to the case of Bishop Heber, had not been allowed to influence our conduct on this occasion. "You have heard," added Mr. Warden, "an eloquent eulogium passed on the character of that lamented and accomplished prelate. You have been informed of the personal comforts and independency which he sacrificed, and of the honourable prospects of professional advancement which he abandoned at home, with a self-devotion to which those only can cheerfully submit who are sincere and conscientious servants of a Divine Master, for the disinterested purpose of promoting the best interests of his country in this distant branch of her empire, the moral and religious improvement of British India. Great as those sacrifices undoubtedly were, they were yet not greater than that to which his country yielded in consenting to send forth to this distant region one of the most pious and highly-gifted of her sons. Those who have listened to his persuasive eloquence, to the pure, the liberal, and consolatory theology he taught within these walls; those who have observed the ardour with which he lent his personal assistance to the promotion of our different charitable institutions; those who have heard

the luminous and instructive expositions which he afforded of the great advantage of a better system of education to a country like India, on the interesting occasion of laying the foundation-stone of the Charity-School at Byculla; those who have had such means, as most of the gentlemen present have had, of appreciating the character of Bishop Heber, possess the fullest opportunity of forming a just estimate of the sacrifice made by the mother country, and of the value of the boon she conferred on India, by the selection of such a prelate to preside over its church establishments. I cannot adduce a stronger proof of the wisdom of that selection, nor a more interesting evidence of the frame and constitution of Bishop Heber's mind, of its complete adaptation to the truly arduous duty of superintending the Indian diocese, than by quoting the concluding sentence of his reply to the valedictory address made to him by the Bishop of Bristol on behalf of the Society for Promoting Christian Knowledge, on his appointment to the See of Calcutta. After beseeching, with characteristic humility, the blessings and prayers of the Society; after expressing the gratification he experienced in going forth as their agent to

promote their pious designs in the East, he added, that 'if ever the time should arrive when I may be enabled to preach to the natives of India in their own language, I shall then aspire to the still higher distinction of being considered the missionary of the Society for Promoting Christian Knowledge.' I cannot adduce a more affecting proof of the ardour, the anxiety, and the success, with which he must have been prosecuting an object so near his heart; and of the deep importance of which, to the efficacious discharge of his duty as a Bishop of India, he would appear to have entertained so firm and just a conviction; than by adverting to the fact, that one of his last pious acts was to pronounce the apostolic benediction to the native Christians at Trichinopoly in the Tamul language. Simple, Gentlemen, as that act may appear to be, the effect it produced on his congregation was strong and salutary, and, followed as it so immediately was by his sudden and lamented death, the impression cannot soon be forgotten." Mr. Warden felt persuaded that the result of the meeting would prove to our countrymen at home, that, though short was the period we were destined to enjoy the bless-

ing, we were yet not insensible of, nor ungrateful for, the boon conferred on us by the nomination of such a prelate as Bishop Heber to superintend the church establishment in India.

In moving the second resolution, Sir Charles Chambers expressed himself in nearly the following terms:—

"Sir, after the eloquent eulogiums to which we have just been listening, from the learned mover of the first resolution and his honourable second, I could have been well content to sit down in silence after having read to the meeting the resolution which I have the honour to hold in my hand; but having been active in promoting this public testimony of our regard for the memory of Bishop Heber, and feeling, as I do, a more than ordinary anxiety that the expression of our respect should be in some measure adequate to the extent in which I am sure we all feel the sudden termination of his valuable life, I feel that I should be guilty of great remissness, if I did not exert my utmost endeavour upon this occasion to do honour to his memory, and to identify my own feelings with the object of this meeting. By the public notice we have been called upon, in the first place, to express

our regard for the private virtues of our lamented Diocesan; but I think, on many accounts, that it is not necessary to dwell much upon them. It is so short a time since he was amongst us, and he spent so much larger a portion of time here than we could reasonably have anticipated, that every one who hears me must have had ample opportunity of forming an estimate of his private character. Indeed, openness and ingenuousness, with a humility both deep and unaffected, were so much the characteristics of his whole life, that it was impossible to be long in his society without surveying and discovering his whole character. There was nothing concealed or disguised. His virtues shone forth to all with all their original brightness, and his faults, if he had any, were the inseperable companions of those virtues, and were equally conspicuous. The commemoration, however, of private virtues is satisfactory as the expression of private friendship or affection, although perhaps we best show our sense of their value by endeavouring to imitate them. *Admiratione te potius, quam temporalibus laudibus, et si natura suppeditet æmulatione decoremus.* But, in endeavouring to do honour to memory of our illustrious friend, other and

more important considerations demand our attention—considerations connected with the most enlarged views of Christian philanthropy, and interwoven with the fate of nations. My learned and eloquent friend, who addressed you first has rightly told you, that we should not do justice to the character of Bishop Heber, by confining our attention to the period of his Episcopal career. Neither shall we do it justice by considering it only with reference to his labours in this corner of the globe. The age in which he lived is very remarkable. In what former period of the world have there been such rapid strides to the perfectibility of man and his happiness? When have the educated classes turned their attention with more ardour and with more zeal, but at the same time so judiciously and temperately, to those speculations which are most intimately connected with the best interests of mankind? When did the great and the good of every clime, with so impartial and unimpassioned a spirit, without infringing upon the duties of true patriotism, look abroad and survey the institutions of other countries, for the purpose of benefiting their own? When did the light of Divine truth burst forth with more unconfined splendour to illumine the universe,

and cause a day of health and comfort to shine over the face of the whole earth? At such a period, it is no mean praise, that the name of Reginald Heber is always to be found in the foremost rank; that, if he did not direct, he kept pace with the mighty torrent, and expanded his capacious mind to the conception of the boundless prospect before him. But if this be the general impulse of mankind to improvement, can it be doubted that a field does not present itself better calculated to feed this insatiable ardour than India? It is now somewhat more than half a century since we have acquired a right to guide and influence not only the political, but the moral destinies of this vast peninsula. We have subjected its timorous and unwarlike inhabitants to our dominion. We have erected great establishments; individuals have returned to England with their princely fortunes out of its spoils. It has been a well-merited reproach, that we did not sooner turn our minds to the solid and more durable conquests of peace; that we did not sooner attempt to lay a more lasting foundation for esteem, than the splendour of military achievements. But we have at length gloriously redeemed ourselves from this disgrace, and two nobly-gifted

individuals have been found, adorned with all that ancient lore and modern refinement could afford, endowed with the means of enjoying all the blessings of their native land, sacrificing their ease, their comfort, their health, and even life itself, for the benefit of a people, who cannot, for centuries to come, if ever, be made adequately sensible of the obligations they owe to such disinterested benevolence. Though I am sorry to say that my recollection cannot carry me back to the period in which this country was enlightened by the superintending care of Bishop Middleton, all which I have heard, either in England or India, respecting his exalted character, leads me to concur in what has been addressed to you by the eloquent seconder of the first resolution. If it had been my lot to be placed in this part of the world at the melancholy period of his death, I should not have hesitated for a single moment to pay him the same public tribute of my regard which I am so anxious to pay to his lamented successor. I sincerely regret that there should have been any thing which could be construed into an omission; but it would be invidious to pursue the subject further. It would be equally, if not more, invidious to institute the slightest compa-

rison between such distinguished individuals. They are both gone to their last home, they are beatified spirits, and if they are conscious in any way of sublunary things, they look down with the utmost contempt on our vain and petty distinctions: all mists are cleared from their minds by the perfect day; they know each other even as they are known; and they contemplate no part of their earthly existence with satisfaction, except that which has contributed to their present happiness, in the enjoyment of the inexpressible and absolute perfections of the Supreme Being. It would be a presumptuous undertaking in me to attempt to pourtray to you the pattern of a Christian Bishop. But with reference to the occasion on which we are assembled, it may be permitted me to make one or two remarks, which have been suggested by my personal knowledge of Bishop Heber. In looking at the peculiar duties of a Bishop of the Indian diocese, it must have often occurred to every one that the contemplation of its countless inhabitants, immersed in worse than pagan darkness and ignorance, and debased by worse than pagan superstition, and the desire which is at first created by this reflection of elevating them to a higher state of existence by the be-

nefits of knowledge and the blessings of religion, have a tendency to raise the mind above its proper and sober level; while, on the other hand, the consideration of the innumerable and almost insurmountable obstacles which present themselves to the progress of improvement, is apt to depress the hopes of the most sanguine, and to give to all our schemes of melioration the appearance of being visionary. The views of Bishop Heber, carried into action with his characteristic promptitude and energy, and animated by a zeal which some might deem enthusiastic, never appear to have misled his judgment. Carrying into the investigation of the situation of his vast diocese all the lights which human learning could afford, with the firm conviction of the truths which his high office called upon him to inculcate, his moderation and temperance were conspicuous to all. In respect to the great point of improving the condition of the natives by education, he earnestly and zealously followed the steps of his great predecessor Bishop Middleton. His tongue and his heart were ever employed in giving effect to that institution which will immortalize the name of his predecessor, and doubtless this meeting cannot be more appropriately employed, than by making

this an occasion of promoting the welfare of Bishop's College, which the almost boundless liberality of Bishop Heber, when living, contributed to cherish. I must touch on one more point of his episcopal character and exertions, and that part which at first view we might be disposed to consider of inferior magnitude, but which, rightly appreciated, must always be acknowledged to be of the first importance—I mean, the demeanour and conduct of Bishop Heber to the European inhabitants of India. It cannot, I think, be a moment doubted that the first important step which will tend to enlighten the native population, will proceed from a gradual approximation between the two classes; more kindliness and consideration on the side of the former, more knowledge and less prejudice on the side of the latter. When this effect will take place in the revolution of ages, it is impossible, even in idea, to anticipate. It cannot reasonably be conceived probable, until the European population shall numerically preponderate to a greater extent than it does at present; but this we may confidently affirm, that if the approximation of the two classes, by education and mutual good-will, is to be hailed as the forerunner of a new era, nothing can well be

considered as of greater effect to retard such a blessed event, than the neglect of the European population to act up to their own light and information, and to make their lives consistent with the precepts of our holy faith. It seemed to be natural inclination, as well as the sense of duty, which induced Bishop Heber so to deport himself as to allure men to his society and conversation, by candour, by fairness, and urbanity; while, at the same time, his fervent and genuine piety, and his earnest and patient discharge of the ministerial points of his sacred office, insured the respect of all, both to his own character and to the service in which he was engaged. Through his long progress in the upper provinces, he seems to have fascinated all classes; nor do I think, upon examination, there would be found a single dissentient voice upon this point of his character. Had he lived to continue his indefatigable labours, and to have studied the various parts of his extensive flock more at leisure, his maturer judgment might have led him to modify his intercourse in some points; but the broad outline of his character would have remained the same, and he would always have appeared to be actuated by the same ruling principle—a simple desire to draw men to a holy and religious life, by the represen-

tation of it under the most gentle unassuming aspect. In the midst, however, of labours so abundant, and to human conceptions so well calculated to promote the great object of his life, we are called upon to lament its sudden termination, under circumstances calculated to call forth our deepest sympathy. The countless leagues of the ocean had removed him for ever from those relatives whom he most honoured and loved; from his affectionate brother, who loved him with a love passing the love of woman; from his aged and bereaved mother, to part from whom had cost him his acutest pang. His afflicted wife and his orphan children, though not so far removed from him, nevertheless had not the consolation of following his remains to the grave, or of laying his thrice-revered head in the dust. They have, indeed, a consolation which neither the wisdom of philosophy, nor the fancy of the poet, could have supplied—a sure and certain hope, full of immortality. Their sorrow is not for the dead. He has put off his earthly mitre for the crown incorruptible. He has laid aside his sacerdotal robes for the pure and unblemished marriage garment. He hears the inexpressive nuptial song. With his loins girt, and his lamp burning, he has gained his entrance, and the bride-

groom with his feastful friends, passed to bliss at the mid hour of night. To us, also, who are not so intimately allied to him, his death presents an awful and affecting spectacle. After a laborious personal survey of his diocese, after promoting by precept and example the welfare of the church and good will amongst men, he was conducted by a mysterious hand to finish life and his labours upon hallowed ground, amidst the scenes which the primitive and apostolic Swartz illustrated by his life, where he acquired the love and veneration of his heathen neighbours, and ensured the grateful admiration of the Christian world. Bishop Heber's feelings seem to have been thoroughly excited on the occasion, and being deeply impressed with the responsibility of his office, he took leave of the last congregation he was destined to address on earth, in terms of the most exquisite sensibility and pathos. He retired from the scene; and having unrobed himself of the emblems of his earthly functions, with the smallest quantity probably of acute pain, he seems to have expired without experiencing any of the pangs of a mortal dissolution. What may have been the purpose of Providence in this awful dispensation, it were profane for us to inquire; but without

trespassing upon a subject above our comprehension, it may be allowed me to suggest a reflection which has forcibly impressed my own mind. Perhaps it may have been necessary to remind us, that taste, and genius, and talents, are not absolutely necessary to the great work which this illustrious prelate had so much at heart. Perhaps, rather, it was essential to the furtherance of the same great cause, to rouse us to the contemplation of higher degrees of virtue, and a greater singleness of mind; to represent to us what manner of person he ought to be who shall undertake the care of this great diocese; that he must be prepared to put in practice, in all their literal severity, the precepts of self-denial inculcated by our Divine Master—to cut off the right hand or to pluck out the eye. 'Him that overcometh,' says the sublime language of the Apocalypse, 'will I make to be a pillar in the house of my God.' Two massive and majestic pillars already support the gorgeous dome of the Eastern church, of different materials, and, perhaps, of different orders, but well fitted to grace the same temple. Let us fervently hope, that their bright example will cause other columns innumerable, to be added to this costly edifice, to support and to adorn it

till the final consummation of all things, each upon the same firm and solid base, with the same polished elegance of the shaft, with the same capital ornaments of Christian graces and good works. I have thus endeavoured, to the best of my ability, to do its merited honours to the character of our illustrious friend. From the earliest period which I can recollect, his character and endowments have been familiar to me, and the intimacy which has for a long period existed between our mutual friends and connexions—an intimacy which has now survived more than one generation—has rendered me equally familar with the general outline of his interesting and eventful life. The learned Chief Justice has told you of the splendour of his academical career. After having exhausted the stores of ancient learning, he travelled over a great part of the continent, and was familiarly acquainted, I believe, with all its languages. When he returned home, he devoted himself to the sacred office, and became as deeply imbued with sacred lore, as he had previously been with profane literature. For nearly twenty years before his undertaking the episcopal office, he enjoyed in England all the benefits which the most refined society of the most refined country in the world could afford, and all the blessings of

domestic life, which he knew so well how to appreciate, were abundantly showered down upon him. In the midst of happiness, almost without alloy, and of society which he was so well calculated reciprocally to enjoy and to adorn, the opportunity presented itself of visiting India in the character of its Bishop. Let it not be thought that he eagerly and unadvisedly snatched at its elevation to gratify worldly pride and ambition. I well remember hearing from those most intimate with him, the circumstances under which he was induced to accept its responsibility. It was pressed much upon him by his friend and connection, Mr. Wynne; but natural affection to an aged relative, and those ties which at a mature time of life acquire the strongest claims upon the mind, both from duty and inclination, made him recoil from the thought. He declined the office, but after the lapse of about a week, after, I was assured, devout meditation, and not without private prayer to that Being "who is the source of all utterance and knowledge, who sendeth the seraphim with the hallowed fire of his altar to touch and purify the lips of whom he pleases," he desired that this high dignity, if not already disposed of, should be entrusted to him. He accepted the great work from the imperious

sense of duty alone, and from duty alone consented to encounter those thousand deaths, which we are called upon, even when living, to endure in the separation, perhaps for ever, from those whom we most love and honour. Upon his arrival on these shores, we have seen how cheerfully and zealously he entered upon his pastoral duties; how promptly and energetically he pursued his apostolic mission, up to that melancholy period which has beheld at once the extinction of his labours and of our hopes. I shall conclude by reading the second resolution to be proposed for your consideration, namely,

"That a subscription be entered into for the purpose of raising a fund to endow one or more scholarships at Bishop's College, Calcutta, for the benefit of this presidency, to be called 'Bishop Heber's Bombay Scholarships.'"

This resolution was seconded by Major-General Wilson.

Proceedings of a Meeting of the Inhabitants of Madras, held at the Government Gardens, on Wednesday, the 12th of April, 1826.

The Hon. Sir Thomas Munro, Bart., K.C.B. in the chair.

Sir Thomas Munro, on taking the chair, addressed the meeting as follows:

"Gentlemen,—We must all deeply lament the melancholy cause of our being assembled here. My own acquaintance with our late excellent Bishop was unfortunately but of short duration; yet, in that short time, I saw in him so much to admire, that I can hardly trust myself to speak of him as I could wish. There was a charm in his conversation, by which, in private society, he found his way to all hearts, as readily as he did to those of his congregation by his eloquence in the pulpit. There was about him such candour and simplicity of manners, such benevolence, such unwearied earnestness in the discharge of his sacred functions, and such mildness in his zeal, as would in any other individual have ensured our esteem. But when these qualities are, as they were in him, united to taste, to genius, to high station, and to still higher intellectual attainments, they form a character such as his was, eminently calculated to excite our love and veneration. These sentiments towards him were every where felt; wherever he passed in the wide range of his visitation, he left behind him the same impression. He left all who approached him convinced that they never had before seen so rarely gifted a person, and that they could never hope

to see such a one again. The loss of such a man, so suddenly cut off in the midst of his useful career, is a public calamity, and ought to be followed by an expression of the public feeling."

Sir Ralph Palmer, in moving the first resolution, spoke as follows:—

"Gentlemen,—The Honourable Chairman having stated the object for which we are assembled, and requested such of us as are prepared with any proposition which they think will accord with the sincere view of the meeting, now to state it; I shall, with his permission, beg leave to offer one resolution to your notice, which I am persuaded will meet with your unanimous concurrence. Before, however, I do so, I hope it may not be considered an intrusion on my part, or as improperly retarding the expression of your sentiments, if, in addition to what has been already so feelingly addressed to you from the Chair, I too should express one word of sorrow upon the present melancholy occasion: sorrow, not for the sake of him whose loss we are lamenting, for to him, whose life was full of good works, whose heart was devoted to his God, whose faith was pure, and whose hope was sincere; to him, as has been said in

another and more sacred place, 'to die was gain;' but sorrow for those, who, from the experience of the past, feel what they are deprived of for the future—those, who were united to him in blood, or bound to him in friendship—those who, like myself, can trace back the remembrance of him to the period when, in that university of which he was one of the brightest ornaments, the brilliancy of his early genius drew forth from a crowded assemblage of learning and wisdom reiterated plaudits, and afforded a sure presage of those splendid talents, which, if they had not quite attained, were now fast ripening into perfection—those, in short, who, whether in Europe or in Asia, had the happiness and the honour too of being admitted into his social circle, and derived no less advantage from the information which the universality of his acquirements enabled him to afford, than pleasure and delight from the easy, the affable, the gay, the unassuming manner with which that information was always so freely imparted; for his was not the religion of the ascetic, his was not the learning of the recluse. For friends who thus knew and loved him, surely the tear of sorrow may be shed. But is it for such as these only? Is it upon private

friendship alone that the appalling stroke of death has now inflicted a grievous wound? Alas! it is not.

> 'Hush'd be the voice of private woe,
> The public bleeds.'———

It bleeds indeed! When we think of what that good man has done, what he was doing, and what, under the blessing of Providence, it might have been hoped he would have been enabled to achieve: when we remember the many charitable and religious institutions, which, fostered by his care, aided by his munificence, and guided by his counsel, were progressively answering more and more the ends for which they were established; when we saw him labouring in the great work which he had undertaken, with a zeal not less conspicuous for the ardour with which it was prosecuted, than for the suavity and conciliation with which it was tempered; when we hear of him, to his last admiring congregation, and almost with his very latest breath, exhorting 'brotherly love to all, without distinction of rank, caste, or colour;' when we, who so recently were eye-witnesses of his conduct, and hearers of his word, and can therefore well appreciate the effect which the labours and doctrines of such a man were likely to produce;

when we see, and hear, and think of these things, may we not say, that this man was, above all others, the best calculated to succeed in the great undertaking about which he was employed? May we not say that, through the instrumentality of such a man, the rays of Christianity at length bade fair to spread their cheering and glorious light far and wide throughout the continent and islands of India? Must we not feel that, grievous and sad as is the privation which this sudden and lamented event will occasion to all who knew and loved him dearly, yet that it is but as a feather in the scale; it is but as a bubble in the air; it is but as a drop in the water, when compared with the incalculable loss which by it the cause of humanity and of religion has sustained. Without trespassing then further, Sir, on your patience, upon this melancholy occasion, I shall beg leave to propose as a resolution to be adopted by this meeting—

"That, as the character of the late Bishop Heber was regarded with universal love and veneration, and as his life was of inestimable value, from the works of piety and benevolence which were in a great measure dependant upon it, and which were prosecuted with ardour and

with the happiest effect to the very hour of its termination, so his death has excited the deepest feeling of grief in this settlement, and is esteemed by the present meeting a calamity to the cause of religion and humanity."

The Venerable Archdeacon Vaughan seconded the resolution.

On the motion of Lieutenant-General Sir George Walker, G.C.B. it was

Resolved,—"That, in order to perpetuate the sentiments entertained by this settlement towards the late beloved and revered Bishop, a monument be erected to his memory in St. George's church, and that the Rev. Thomas Robinson, the domestic chaplain and esteemed friend of the Bishop, be requested to prepare the inscription."

Upon the second resolution being proposed, Sir Robert Comyn said,

"Sir,—I beg to second this resolution. The extraordinary merits of the late Bishop's public and private life have been so lately witnessed by all who hear me, and have just now been so feelingly and eloquently dwelt upon by the Honourable the Chairman, and my friend Sir Ralph Palmer, that I should deem any further allusion to them an inexcusable detention of this

meeting: I will only say, that I am most sincerely convinced that there never was a human being who, in so short a space of time, inspired so universal a sentiment of attachment and veneration. It cannot but be, therefore, a melancholy satisfaction to us all to raise a memorial which may perpetuate our feelings towards the late Bishop, and our intense grief at his lamentable and irreparable loss; his fame, indeed, requires no such perpetuation; the noble devotion of his exalted genius to the high callings of his office has raised for him an imperishable monument; but it is, perhaps, a duty we owe to ourselves to convince those who may hereafter succeed to these shores, that we did not close our eyes to that light which has shone with such brilliancy among us.

"I need only add, Sir, that in selecting a hand which shall inscribe the marble with our sentiments, it is impossible to fix upon one more fit than Mr. Robinson's. His high attainments, and great regard and friendship for the Bishop, ensure the language of truth and feeling in every way worthy the occasion."

The Honourable Mr. Græme begged leave to propose—

"That a subscription be opened for the pur-

pose of carrying the last resolution (that proposed by Sir G. Walker) into effect, and that any surplus fund be appropriated in the manner best calculated to do honour to Bishop Heber's memory."

The respect, Mr. Græme said, in which our benevolent Bishop was held, and the grief at his premature loss, were so universal, that it seemed desirable that no individual should be without the opportunity of testifying them according to his means, and he would therefore beg to suggest that no minimum should be fixed for the subscription.

Sir George Ricketts, in seconding this resolution, expressed himself in the following terms:

"I beg leave, Sir, to second the resolution, and I have to request all those who now hear me to understand, and to make it generally understood, that it is intended that the amount of the subscription shall not be regulated by the probable expense of the monument which is to be raised, but that it shall be unlimited in its amount; and the resolution therefore provides, that the surplus fund which may remain after discharging the expense of the monument, shall be appropriated in the manner best calculated to do honour to the late Bishop's memory. It

would be premature now to suggest any particular mode of appropriating that surplus; but it will readily occur to the mind of every one, and will, I think, be as readily assented to, that to appropriate it to the furtherance of that great cause, for which the late Bishop only lived, and in which he died, would, if he is permitted to be sensible of what is passing here on earth, and to derive any gratification from it, gratify him more than the most splendid monument that art and wealth could erect to his memory. It is also intended that the subscription shall not only be unlimited in its amount, but shall also be as universal as possible throughout this presidency, and that every person, however low and poor he may be, and of whatever colour he may be, who may wish to join in rendering honour to the late Bishop's memory, shall be admitted to subscribe the smallest sum. Those who knew the late Bishop, will, I am sure, be satisfied, that to one of his mind and feelings, the most grateful tribute which could be offered to him would be that which, however small it might be, would be rendered by the lowly and the poor, by those to whom the light of Christianity is new, and who would thus testify their sense of the blessings of it, and their veneration

for that church of which he was lately the head in this part of the world. The highest honour that can be rendered to him will be not so much in the costliness and magnificence of the monument which may be raised to him, as in the numbers of those who shall contribute to raise it. It should be like those sepulchral cairns which were heaped in former times upon the graves of the illustrious dead, by every individual of the country laying a stone upon them; and every person within this Presidency, high and low, rich and poor, European and Indian, who venerates that religion of which the late excellent Bishop was one of the brightest ornaments and best supporters, should have the gratification of being able to say, 'I, too, have contributed a stone to his monument.'"

On the motion of Lieutenant-Colonel Conway, it was

Resolved,—"That a Committee of Management be appointed, consisting of the following persons:

Sir Ralph Palmer.	Lt.-Col. H. G. A. Taylor.
The Hon. Mr. Græme.	D. Hill, Esq.
Sir R. Comyn.	Lieut.-Col. Agnew.
Sir G. Ricketts.	R. Clive, Esq.
The Venerable Archdeacon Vaughan.	Captain Keighley.
	Rev. R. A. Denton.

Captain Sim.	Lieut.-Col. Stewart.
P. Cator, Esq.	The Rev. W. Roy.
Seth Sam, Esq.	The Rev. W. Moorsom.
W. Scott, Esq.	J. Gwatkin, Esq.

and that the Rev. W. Roy and the Rev. R. W. Moorsom be requested to officiate as Secretaries, and Mr. Gwatkin as Treasurer."

Mr. Hill, in seconding this resolution, spoke as follows:

"I beg leave to second the motion. My own name is included in the list which has been read, and I shall derive a sincere though melancholy gratification from testifying, by any means in my power, the veneration and affection which I entertained for the late Bishop. I shall make it a matter of conscience to acquit myself of any trust which may be confided to me for the purpose of doing honour to his memory; and I take the liberty of proposing that the name of Colonel Conway be added to the list of the Committee."

On the motion of Sir Ralph Palmer, it was

Resolved,—"That the thanks of the Meeting be presented to Sir Thomas Munro, for his kindness in acceding to the request made to him, that he should preside on the present occasion, when the community were anxious

that their sentiments should be embodied in the manner most honourable to the memory of the late Bishop."

The Rev. W. Roy rose, and spoke as follows:

"The duty of seconding the resolution which has just been read to you, Gentlemen, devolves upon me; and although it is a resolution which you are doubtless prepared to pass by acclamation were such an expression suitable at such a season, a resolution embracing our united sentiments of cordial acknowledgment; yet I cannot refrain from adding a few words of address to the distinguished personage who has condescended to preside at our meeting. As a man I do but faintly express the feelings of this numerous, this respectable assembly, when I assure the Honourable Gentlemen, that the kindness which he has evinced in taking the Chair on this mournful occasion, has poured the balm of consolation into our afflicted spirits. But as a minister of the Gospel (using the term in its most extensive meaning) I may be permitted to add in the name of my brethren and myself, that long as we shall have reason to deplore the loss which the cause of divine truth and humanity has sustained, so long shall we remember with feelings of respect and gratitude the honour

which the head of the Government has this day shown to the memory of him, who was the zealous friend, the affectionate brother of each and every the humblest labourer in the same vineyard as himself, our revered, our beloved Bishop."—*Government Gazette, April* 13.

Proceedings at Madras.

At a Special General Meeting of the Madras District Committee of the Society for Promoing Christian Knowledge, held on Wednesday, the 19th of April, 1826, on the occasion of the lamented death of the Lord Bishod of Calcutta, the Venerable the Archdeacon, President, in the Chair, it was resolved, on the motion of Sir Ralph Palmer, seconded by James Cochrane, Esq.

" That the committee, having received the painful tidings of the demise of the Right Reverend the Lord Bishop of Calcutta, cannot deny themselves the melancholy satisfaction of recording their sense of the severe loss which the interests of Christianity in general, and those of the Indian church more especially, have sustained, in being thus suddenly deprived of the continuance of his lordship's judicious and invaluable counsels, his indefatigable and well-

directed labours, and his eminently bright example of Christian benevolence.

"That, in contemplating the dispensation of Divine Providence which has bereaved them of the further aid and superintendance of their late venerated Diocesan, the Madras District Committee cannot regard, without devout thankfulness to the Supreme Disposer of the hearts of all men, the various and inestimable benefits which the Society for Promoting Christian Knowledge have been permitted to derive from the zealous and liberal assistance, which, with all the influence that high station and great talents can confer, Bishop Heber was ever ready to afford throughout the extensive and interesting scenes of the Society's operations in the see of Calcutta.

"That whilst, with sentiments of grateful satisfaction, they call to mind the interest evinced by this distinguished prelate in the proceedings of their last general quarterly meeting, at which he was pleased to preside, and the valuable advice, the generous bounty, and unreserved tenders of personal exertion, by which his lordship's presence on that occasion will long be preserved in the affectionate remembrance of all who had the happiness of being present,

the Madras District Committee derive gratification from a knowledge of their having enjoyed the last services of Bishop Heber in behalf of the society's ancient missionary establishment at Trichinopoly.

"That the labours in which the late Bishop had engaged for the investigation of the Society's missions in this archdeaconry (of which the establishments at Vepery, Cuddalure, Tanjore, and Trichinopoly, had already been visited by his lordship), and the measures which he had in contemplation to recommend with a view to their amelioration and extension; the endeavours made by him to direct the attention of this committee to the important subject of native education, his liberal assistance in promoting the preparation of a large edition of the Church Liturgy in the Tamul language, his obliging communication relative to the proposed transfer of a portion of the duties of the Madras District Committee to an archidiaconal committee of the Society for the Propagation of the Gospel in Foreign Parts, and his general attention to the concerns of this committee, are deserving of their most grateful acknowledgments.

"That the memory of the late excellent and

lamented Bishop Heber, is regarded by the Madras District Committee with love and veneration; and that whilst, in humble submission to the Divine Will, they deeply deplore the event which has deprived the Society for Promoting Christian Knowledge of the continuance of his lordship's counsel and assistance, at a season when these appeared likely to be eminently useful, they record, with humble gratitude to the Almighty, their sense of the many and valuable obligations conferred upon them by their late beloved and lamented diocesan.

"That as at the time of his lordship's lamented death he was actively engaged in aiding the operations of the Society in the south of India, the Reverend Mr. Robinson, his lordship's chaplain, who then accompanied him, be requested to convey to the Committee any information he may be able to afford on the subject of his lordship's labours, and particularly any suggestions with which he may have reason to suppose it was the intention of the late Bishop to have favoured the Committee on his return."

The following tribute from an Armenian to the late Bishop appears in the Hurkaru of April 17:—

"On Friday last, when the melancholy in-

telligence was made known among the members of the limited Armenian community of Calcutta, who have been treated by his lordship with the greatest kindness and consideration, they were not only seized with poignant grief at the premature death of such an excellent character, but considered it a national misfortune to lose, in Bishop Heber, a sincere friend to the Haican race, and to the church of Armenia. Accordingly, yesterday being the sixth Sunday of Lent, conformably to the code of that ancient Christian church, high mass and office were performed by Ter Joseph Stephen, late vicar of the Armenian church in Calcutta, for the rest of the departed soul of the lamented Bishop. The congregation were more numerous than usual, and their countenances plainly expressed their grief for the loss of one so beloved, and who had their interest so much at heart. While the awful knells, corresponding to the age of his lordship, fell mournfully on their ears, many of them were evidently overpowered by the solemnity of the scene, and regret for the loss Christianity has sustained. Indeed, the whole of the community who assembled on this melancholy occasion, to pay a tribute of their gratitude to departed merit, and to offer their prayers to

God for the spiritual rest of him who was so unremittingly engaged in the cause of the Bible, and in promulgating its most pure and salutary doctrines."*

The subscriptions to Bishop Heber's monument amounted, on the 18th of May, to 22,960 rupees; the Rajah of Tanjore subscribed 1000.

A Madras paper observes:

"It is gratifying to remark, that the number of persons who have contributed is so considerable, and that it comprises individuals of every class and description in society, without distinction of rank, or caste, or colour, or religious persuasion. What an unequivocal testimony does this circumstance afford of the love and veneration in which the memory of this good man is universally regarded!"

When the intelligence of the loss which India and Christianity in general had sustained in the death of Bishop Heber reached England, some of his personal friends met at Oxford, and issued the following advertisement:

"At a meeting of the personal friends of the late Reginald Heber, Bishop of Calcutta, assembled for the purpose of testifying, by some

* Asiatic Journal, No. 131, p. 598.

public act, their respect for the memory of one so distinguished in this University by his genius and learning; one so virtuous and amiable in private life, and so thoroughly devoted to the great cause in which his life was lost;—it was resolved, that a subscription be opened for defraying the expence of a monument, to perpetuate those feelings of admiration and esteem, which are well known to prevail in the kingdom at large, and to transmit to posterity a record of his eminent services in the propagation of Christianity in India.

"It is hoped and expected that the design thus commenced among his own more immediate friends, and in the scenes of his early studies, will soon be generally approved and encouraged. According to the extent of this encouragement must, at some future period, be determined both the kind of monument to be erected, and the place most suitable for its reception."

The subscriptions received in a short time amounting to a large sum, it was determined to extend the original design, and a meeting was, consequently held in London, when the following resolutions were adopted.*

* Life, by his Widow, vol. II. p. 494.

" London, April 12, 1827.

" At a meeting held on the 30th of March last, at the house of the Right Honourable Charles Watkin Williams Wynn, in furtherance of a design commenced at Oxford, to testify, by some public act, the respect felt for the memory of the late Right Reverend Bishop Heber, it was resolved that a committee should be formed for the purpose of promoting the subscription more generally in London, and the country at large; and the experience of a very few days having authorized the belief, that when the design shall be more publicly known, ample funds will be collected to erect, in the cathedral church of St. Paul, a monument worthy of Bishop Heber's memory, it has been determined,

" First, To extend immediately the subscription for effecting that object; and,

" Secondly, To appropriate the surplus, if any, to the endowment of an Oriental scholarship."

The Society for Propagating the Gospel in Foreign Parts, recorded in public meeting their " sense of the loss which the Christian church in the East has sustained by the death of the late Lord Bishop of Calcutta; and, desirous of

testifying, in a becoming manner, their admiration of his talents, learning, and piety; his indefatigable zeal in the service of the church, and ardent devotion to its interests; as well as of expressing their gratitude for his unremitting attention to the missionary establishments of the Society," resolved to comply with the earnest recommendations of the Bishop, as contained in his last communication in reference to the Society's Mission College at Calcutta.

At a special general meeting of the Society for Promoting Christian Knowledge, his Grace the Archbishop of Canterbury in the Chair, it was resolved,

"That the Society, deeply deplores the sudden death of the late Bishop of Calcutta, which has deprived the institution of a valuable friend, the Indian diocese of an unwearied and truly primitive prelate, and the church at large of one of its brightest ornaments.

"That the Society, being anxious to record its sense of the zeal and energy of this lamented prelate, is of opinion that the best tribute which it can pay to his memory, will be to prosecute the important measures which come recommended to its adoption as his last wishes."

At a meeting of the Church Missionary Society, it was resolved unanimously,

"That, while this committee would bow with submission to Almighty God, they cannot but deeply deplore the loss which this Society, and the Christian church at large, have sustained by the death of the late Right Reverend Reginald Heber, Lord Bishop of Calcutta; and whilst they contemplate with gratitude to the Giver of all Goodness, the strong faith, ardent zeal, unaffected humility, universal love, and incessant labours of this distinguished prelate, terminating only with his life, they feel themselves peculiarly bound to commemorate his attachment to the cause of missions, and more especially his wise and parental superintendence of the missionaries of this Society, labouring within his diocese."

We add some extracts from writers in periodical journals, truly and eloquently descriptive of Bishop Heber's talents and character.

"We know of no individual in modern times, whose character has been so justly estimated as that of Bishop Heber. Revered by every party in his own church, as one of the brightest ornaments of its ministry; looked up to by every sect and denomination as one of the truest

friends of Christianity itself; respected by the lowest as well as the highest of those with whom he had associated, and possessing the affections of all classes of the community,—this most amiable and excellent man has obtained the meed he so richly deserved, and which, of all human rewards, is the one for which such a man would most passionately wish. Of his virtues, and his devotedness to the high duties of his station and profession, we have never heard a contradictory statement; but the interest attached to his character, in these respects, has been a hundredfold increased by what is known of his private history, and of the dispositions which distinguished him in his domestic and familiar intercourses. Full of heart, and ever ready to share its own sense of a most deep and even joyous serenity with those around him, he was more perfectly fitted than almost all other men to enjoy and diffuse the purest pleasures of retirement. In the simple and humblest offices of his profession, the same tenderness of heart shone forth; and he was not more laborious, more inspired with a high and spirit-stirring devotion, more determined or persevering in journeyings and endurance, as the Bishop of an Eastern diocese, than he was affectionate and

diligent as a country parish priest. In all things he was calculated to be the happiest of mankind, in the situation in which he was fixed; and in an equal degree was he qualified to make his own happiness the foundation of that of others. Thinking, therefore, of Reginald Heber, when setting his foot upon the vessel which was to bear him from his native country, is, as it were, viewing a man depart, to whom, with no stranger feelings, we say a thousand times farewell. His name is that of a brother, to all who have been familiar with his history and character; and now, after it has been made sacred by death, and connected with the recollection of his devoted life, it is difficult to say whether it is more an object of reverence, of affection, or of that melancholy interest which belongs to the remembrance of a man, whose genius, as well as piety, made him an ornament of his age.* "

" The character of Heber was formed by nature in the finest earthly mould. His dispositions were most amiable, his affections most tender, his heart bursting with loving kindness to all with whom he associated, and expanding in good-will to all mankind. His talents were of a high and refined order; his taste was pure;

* Athenæum, No. II. Feb. 1828.

his acquirements rich and diversified. Such a man could not but be generally loved and honoured. It was probably upon such a young man that He who was fairer than the sons of men looked, and "loved him." But Heber was not only distinguished by such gifts and endowments as these we have mentioned. His heart, there can be no doubt, was touched by the finger of God, and he was born from above by "the incorruptible seed which liveth and abideth for ever." This divine principle was probably implanted in early life in his heart, grew apace, without its progress being strikingly interrupted or distinctly marked by himself or others, rose into fuller life at the period, when, with no trifling measure of apostolic ardour, he departed for India, and burned brighter and brighter on that continent, till, in a moment, it was found wrapt in immortality. Heber probably removed prejudices against Christianity, both from European and Indian minds, to a very great extent. That he assisted in other ways in building up the temple of the Most High, we are persuaded; but this was, probably, his peculiar work. A sincere believer in Christianity, he exhibited such a pattern of its spirit, and purity, and beauty, as struck the eye of all, and

probably produced an impression in the minds of multitudes, that the faith rested upon by such a being could not be but pure, and holy, and valuable. Heber was richly endowed with *natural* graces; he had spiritual life inspired into him; he was endowed with the spirit of love, and gentleness, and humility. Extraordinary were the beauties of his natural character, the richness of his endowments, and the singleness of his spirit.* "

A writer in the Edinburgh Review of January 1831, observes, " During the ten following years which Heber passed at Hodnet, he perfected by exercise, in this comparatively humble sphere, those virtues which were destined to acquire for him afterwards, as Bishop of the East, the reverence and the love of thousands who never saw him. He won on the confidence of the human heart in his village, as over our Indian empire, in the self-same way. There was the same simplicity of nature—the same deep and unpretending, almost unconscious, piety—the same sympathy with happiness, as long as innocent, from whatever source, and in whatever form. There was the same combination of high qualities, and the same moderation in opinions, without which any single excellence of moral

* The Record, 1831.

affection, or of intellectual endowment, may become only an instrument of misery to its possessor, and to all within its reach."

The same reviewer, as truly as beautifully, remarks in a subsequent part of the interesting article from which the above is quoted. "The sweetness of Heber's natural disposition, and the reasonableness of his religious opinions, were a mutual guard and ornament to each other. From his earliest childhood he was distinguished by his piety and charity; that is, by his affection towards God and man. Prayer seems to have come as natural to him as song to a bird. The hardest lesson which he ever had to learn—indeed he seems never to have learned it—is the duty of refraining from promiscuous almsgiving. In this he continued prodigal to his death."—"In periods of trial he spared his body as little as his purse. When the typhus fever got into his village, in 1820, no fear of infection could keep him from the cottages of his sick. He went about like the good bishop of Marseilles. We thought of that beautiful example of Borromean Christianity in the *Promessi Sposi*, on his answer to the remonstrances of his Shropshire Abbondios,—'I am as much in God's keeping in the sick man's chamber as in my own.'"

Adverting to his conduct and labours in the East, the reviewer writes, "He earnestly seized on every occasion of conciliation towards the other christian communities of the East. He joyfully opened a communication with the Syrian churches of Malabar; anxiously encouraged the Armenian clergy; and made proposals for translating the liturgy into Armenian. One of his great objects was to establish a connected chain of missions. While he called for more recruits from England, and lamented the general indisposition at home to volunteer into the Indian church, he made it a point, with the view of preparing native ministers, to raise funds for the education of teachers in Cingalese, Tamul, &c., as also for the establishment of similar foundation scholarships at Bishop's College."

With one extract more we close our memoir. It is from the pen of his tutor in youth, his warm and faithful friend through life, the Rev. T. S. Smyth, A. M.,* who, in reply to a writer who, in an angry and bigoted tone, had attacked and questioned Bishop Heber's theological knowledge and religious principles, remarks with infinite warmth, tenderness and eloquence, "the writer tells us, 'Heber's was a very lovely song,

* Rector of St. Austell, Cornwall.

of one that hath a pleasant voice, and can play well on an instrument.' Yes, that voice was pleasant, not only in the circle of private friendship, amidst the charities of domestic life;—not only in the Theatre of the University that crowned him with her highest honours without affecting, in the slightest degree, the simplicity of his character and the lowliness of his heart;—not only in the village pulpit, where it spake of peace and pardon to the contrite and returning sinner; not only in the pulpit of his own Oxford, where the young flocked to hear him, and to profit by his researches, carried on frequently by the midnight lamp, and on his knees before the throne of grace, into the mysteries of godliness; not only in the pulpit of the metropolis of his country, where he addressed the highest order of minds with a persuasive earnestness, the result of his own unwavering conviction and living faith, which at once arrested the attention and won its way into the heart;—but oh! how pleasant was that voice as it gave consolation to the widow and the orphan, to the poor man who had no friend, to the dying who heard it pronounce the forgiveness and the blessing of a reconciled God in Jesus Christ, and felt, at that moment, taken away from

death its sting, and from the grave its victory. Yes, Heber, that voice was pleasant, inexpressibly pleasant, to the heart of him who now offers this tribute to thy memory, and feels the full bitterness of the thought that on earth it is to be heard no more! But we are told too, that thou couldest 'play well on an instrument.' Yes, upon more than one instrument which no mind less endowed than thine with intellectual and scientific power could wake to harmony; but above all, on that instrument placed in thy little hand, even in childhood, by the Holy Spirit,—the golden harp of God; from which thy hand could draw tones that made glad the heart, not only in the green pastures of thine own Hodnet, but in the parched and burning wilds of Hindostan; tones which are at this moment heard over the continent of America, and which will be carried to the utmost extremities of the globe."

Thus apostolically engaged—thus loved, honoured, and lamented—prematurely died a prelate, distinguished for his learning and eminent for his piety. In him Christianity was deprived of a shining light, and society sustained an irreparable loss.

To know Reginald Heber was to love him; he

was of such a guileless and pure nature, so affectionate, so totally devoid of selfishness, so zealous and ardent in his aspirations after all that has a tendency to purify and elevate! He was singularly fitted for the high and important station he filled in the church, by his learning, his eloquence, his zeal, and devotion of himself to the cause of Christianity; by his personal purity and virtues; and above all by the steadiness of his faith, which never wavered, either under the temptations of his intellect, or amidst the trials and seducements of the world! We little thought that we should have been called upon for this testimony to his talents and his virtues, or to have dropped this tear to his memory. His prize was won long before his earthly course seemed to be drawing to a close; and the Spirit of glory and of God now rests upon him.

G. B.

THE END.

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